

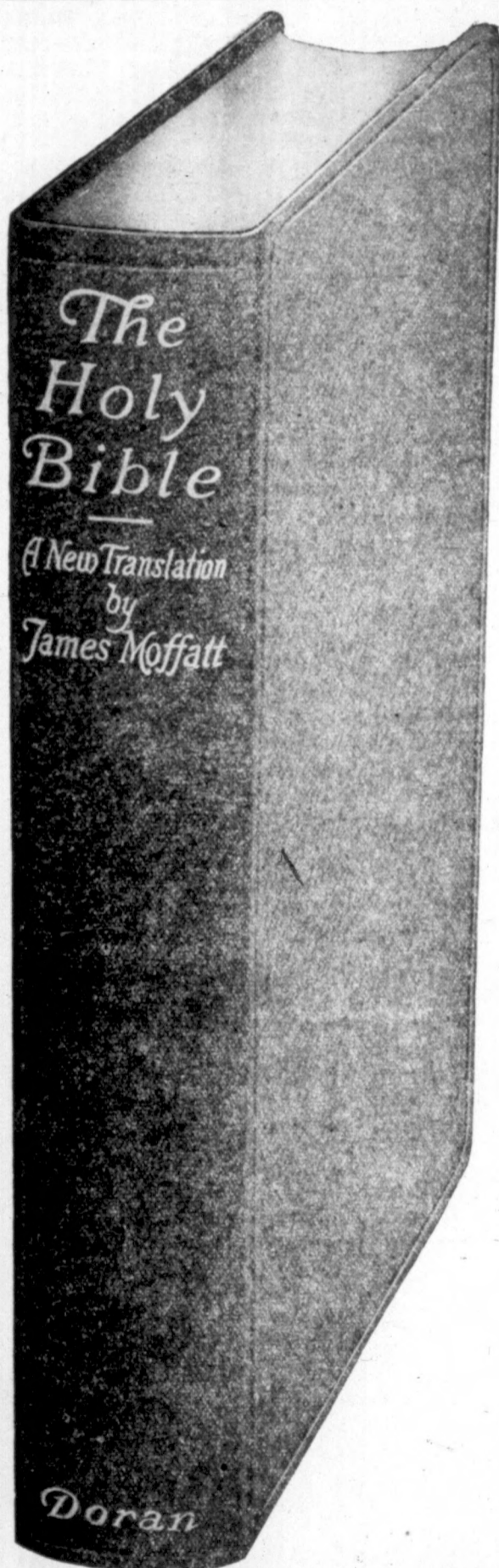
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., December 5, 1929

NEW SERIES
VOLUME XXXI No. 49



This is the Bible we have been telling you about. It is Moffatt's New Translation of the Old and New Testaments. The publisher's price is \$5.00. We will send it to you for \$3.00 post-paid. Or you may have it for \$2.00 if The Baptist Record goes into 90 per cent of the families in your church. Or if you send us one new subscriber to the Record with \$2.00 for the paper you get the Bible for \$1.50. Or if you send us two new subscribers with \$4.00 you get the Bible for \$1.00. Or if you send us three new subscriptions and \$6.00, just add 75 cents for the Bible. Or send us four new subscriptions and \$8.00, add

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EMERGENCY PROGRAM INFORMATION

Cash received to December 3rd.....\$28,809.63
Additional amount reported..... 37,000.00
Total received and reported..... 65,809.63

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—R. B. Gunter,
Cor. Sec'y.

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GIVE THANKS . . AND GIVE . . to the Baptist Emergency Fund

CAMPAIGN NEWS

IMPORTANT

Chairmen and Committeemen—
Please continue solicitation until every church member is solicited.

See everybody—do not neglect any member.

Please do not seek to raise the fund through collections or offerings.

Personal effort and personal solicitation are necessary.

Success is assured if personal solicitation is followed.

Wise Foresight?

Were our State Baptist leaders wise in 1922 in entering upon the educational program which has created our present emergency? Emphatically yes!

This financing of our colleges has been a good thing *financially*: The issuing of bonds to the amount of \$450,000 has brought to our colleges more than a half million dollars *additional*, which they could not have secured but for the bond issue. The endowment funds of our colleges are now \$975,000 greater than before the first bonds were issued.

This financing has been a good thing *educationally*: Not a single Baptist College in Mississippi was fully accredited in 1922. As a result of the bond issues, all three of our senior Baptist colleges are standard A-1 institutions—full members of the Southern Association of Colleges.

This financing has been a good thing *spiritually*: It has enabled our colleges to continue their splendid work for the Master in training so many of our denominational leaders, and in maintaining for our young people these cultural centers with their Christian college atmosphere.

The messengers to the Mississippi Baptist Convention meeting in Grenada in 1922 were justified in assuming that our contributions through the cooperative program would not decrease. The whole history of Mississippi Baptists warranted their belief that our donations would increase rather than diminish.

But, contrary to the expectations of everybody, the amount received from our churches by our headquarters in Jackson, for all missions, benevolences, and education, dropped from a half million dollars in 1923 to a little more than a quarter of a million in 1928—and that's why this Emergency Program is necessary.

THANKSGIVING . . . our day of thanks. And so, for our many blessings, we offer thanks. All that we are, all that we have—we owe to God. And today we give thanks to Him for all these blessings.

We give thanks, for one thing, for the great strides we Baptists of Mississippi have been making in our church work and in our educational work. For truly God has been gracious to us in this regard.

We give thanks—and we should give also to the Mississippi Baptist Emergency Program fund. In so doing we shall be repaying one of our many blessings.

For the obligation that is to be paid off through the Emergency Program was incurred in furthering the work of the denomination through our colleges.

The sum of \$100,000 is sought in this Program—to repay bonds, notes and interest used in the endowing of our colleges. That this has been a good financial investment is attested by the fact that \$450,000 in bonds have provided our Baptist Colleges with nearly \$1,000,000 in endowment.

THANKSGIVING . . . our day of thanks. Let us give thanks for our many blessings, and let us give to the Mississippi Baptist Emergency Fund . . . for the payment of our debts . . . for the preservation of our integrity . . . to redeem the pledged word of Mississippi Baptists . . . give!

FOR THE PAYMENT OF OUR DEBTS . . . FOR
THE PRESERVATION OF OUR INTEGRITY

MISSISSIPPI BAPTIST EMERGENCY PROGRAM

Goal --- \$100,000

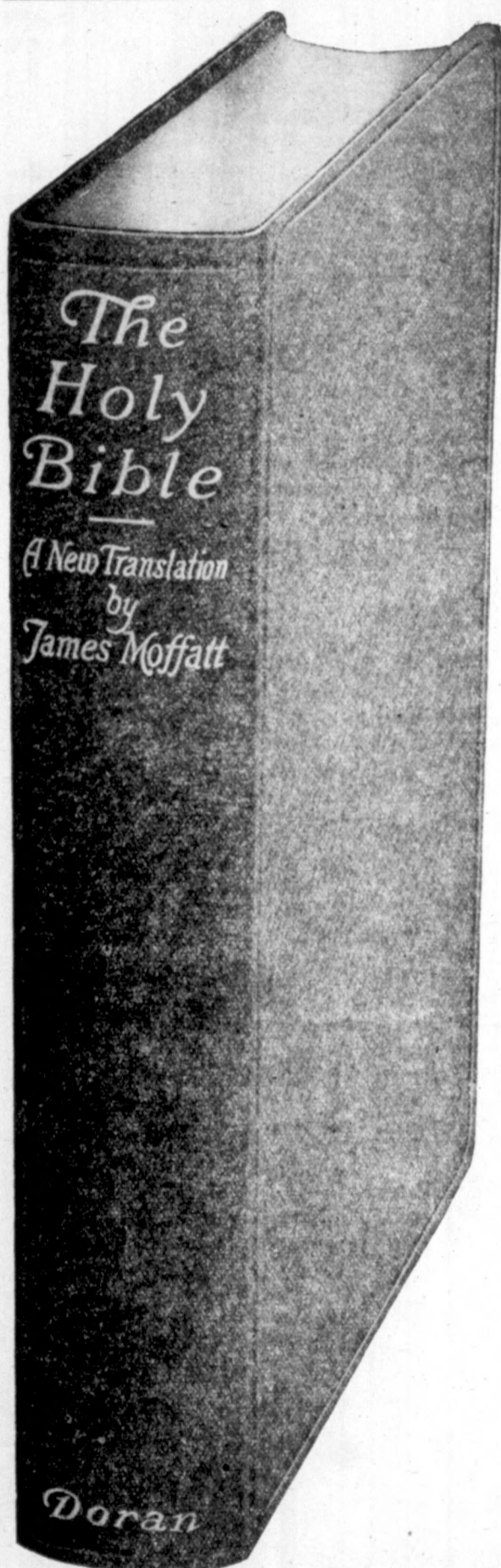
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CHRISTIAN EDUCATION

(Prof. C. S. Moulder, Newton, Miss.)

Jesus told us in Matthew 28:19 to "teach all nations" and to "teach them all things" whatsoever he had commanded us. That calls for schools. Some would say that passage means to "disciple" all nations, but it says "teach." Matthew put it that way, and he is the one who heard it.

Moses was taught in the schools of Egypt as Jehovah directed his childhood life. Then he led Israel out of Egypt to the banks of the Jordan River. Paul was taught in the schools of Tarsus, then finished his education under Gamaliel in the seminary at Jerusalem. He found Jesus on the way to Damascus, and became the world's teacher of grace.

In the synagogues of Israel, from Abram to Polycarp, the Jewish children were taught to worship Jehovah. In Hosea 4:6 Jehovah says, "My people are destroyed for lack of knowledge." In II Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Nicodemus recognized Jesus in John 3:2, "a teacher sent from God." We need teachers who are workmen who need not to be ashamed, educated, trained, teachers whom God has called and the schools have sent.

Some time ago a typical "jellybean" in a sarcastic manner asked me the pointed question, "What can I do when I finish at a Christian school?" Let us think for a moment and see what the young man could do if he would only try. Christian schools have furnished eighty per cent of all the successful men and women in American affairs. Seven of nine Judges of the Supreme Court were graduates of Christian schools. Sixteen of twenty five Presidents of the United States were graduates of Christian colleges. Seventeen of twenty-six Masters of American Literature were graduates of Christian schools. Two-thirds of the members of Congress were graduates of Christian schools. Ninety-eight of every hundred college trained preachers are graduates of Christian colleges. There are only seven ministerial students in State Universities to every five hundred in Baptist Universities. One of every ten students in our Baptist Schools is studying either for the ministry or for the foreign fields.

Our Baptist schools are feeders for the ministry and for mission work at home and abroad. They train and educate the men and women whom God has called. Our Baptist schools are the children of our old age, denominationally and figuratively speaking. We can not, must not, will not snub or slight them by "putting them in the kitchen to eat what is left" while our great beloved grown-ups (missions), eat at the first table. Let there be a spirit of provision for the whole united family, and there will be plenty for all our heavenly tasks, missions, education, and benevolences.

In our Baptist schools each year there are many conversions, great numbers prompted to join the churches, many that could be sent to the mission field if there were funds, and many young men volunteering for the ministry.

Our Contribution to Public Education

Volumes might be written on this subject, and yet there has been very little investigation in this field, and little written on this theme. For some reason we have thought very little in acknowledging America's debt to the Christian college. Education in this country began with denominational college, completely under denominational control. The cornerstones of the little, religious, city republics organized in the wilderness of the new world were religion and education, one and inseparable. Christian educators have always stood first and foremost in our political realm.

In 1636, only 16 years after the first permanent settlement in New England, the first college was planted. It was distinctly and avowedly a Christian college. Its pronounced purpose was to perpetuate learning and insure an educated ministry. This institution was modeled after Emanuel College at Cambridge, England, where many of the

colonists had studied, and in loving memory of which their first institution of learning in their new made home was christened, Cambridge. In 1639 this newly founded college was named Harvard, for John Harvard, a young Baptist preacher who was a graduate of Emanuel College. Other American Colleges established before the Revolution were:

William and Mary (Anglican)	1693
Yale (Congregational)	1701
Princeton (Presbyterian)	1746
Kings (Anglican)	1754
Brown (Baptist)	1764
Rutgers (Reformed Dutch)	1766
Dartmouth (Congregational)	1769

Of the 246 colleges founded by the close of the year 1860, all but 17 were distinctive Christian colleges. So until 60 or 70 years ago the denominational college was alone in routing ignorance and in training people to think straight and live well. By far the largest number of institutions of higher learning in the United States are at present under denominational control. In 1890 there were 450 colleges in America, and 316 of them were Christian colleges. The Commissioner of Education in his last report listed 574 universities, colleges, and technical schools. Only 97 of these were supported by state or municipality. These 97 state supported institutions are the children of denominational colleges. It has been said that there is not a college or university over 50 years old in Mississippi Valley that does not owe its origin to the Christian missionary from a Christian college.

The free public school system is the offspring of Christian colleges. Horace Mann, who became the first secretary of a Board of Education, and who was the acknowledged pioneer in public school organization in this country, was an alumnus of Brown University. He was member of the senate in his state and was in a large measure influential in the passage of the first public school law. Henry Barnard, another name known to fame in public school annals, was a graduate of Yale. While a member of the legislature of Connecticut, he secured the passage of a law providing for a State Board of Commissioners for public schools. Barnard was elected the secretary of this Board and rendered distinguished service in the common school cause.

Now may we ask the question, Why should our state schools fight our denominational schools? Or vice versa? I have been on the field five years for one of our denominational schools (Clarke College) and have never said a word against any other school. They are our children, and can a father fight the progress of his own children? Or vice versa? How can a child fight the progress of his parents? The head of one of our state institutions made the statement that if it were not for our Christian schools the State institutions would not be as progressive as they are. In other words, he made the plain statement that it takes our Christian schools to keep our state schools straight. Quite a few of our people lose sight of the purpose of our state and Christian schools. The purpose of the state school is to make a better world for man to live in. The purpose of our Christian school is to make a better man for the world. In sending our children to school, we, as parents, should ask ourselves the question, "Do I want my son and daughter to prepare themselves for making a better world for a man to live in, or to make a better man for the world?"

Do you ask what contribution the denominational college is now making to education in general? I answer:

1. She is sending into the ranks men and women with Christian conscience, and Christian intelligence which ingredients in social and educational life are elevating and progressive.
2. Her graduates and non-graduate students become warm friends and supporters of general educational programs and movements.
3. The denominational college maintains ideals and standards of scholarship and culture which continually challenge public education.
4. Christian trained and cultured men who are the friends of all education and stand for the

best everywhere are sent into public life.

5. More than half of the college students of America are now in institutions controlled by the various religious bodies. Thus is the State relieved of the great burden, and the load of State institutions greatly reduced, allowing them to do their work in a more effective way.

6. Our Christian colleges are preparing teachers and administrators for our state supported schools. This certainly is a distinctive service influence in public controlled institutions.

TRAIN A HUMAN BEING PHYSICALLY ONLY, AND YOU HAVE A BRUTE. TRAIN ONE MENTALLY ONLY AND YOU HAVE AN ATHEIST. TRAIN HIM MORALLY ONLY AND YOU HAVE A FANATIC. BUT TRAIN A HUMAN BEING PHYSICALLY, MENTALLY, AND SPIRITUALLY, AND YOU HAVE A MAN! Our denominational school is giving our boys and girls this physical, mental, and spiritual training.

If these institutions made no direct contribution to the denominations which foster them, are they not worth while and worthy of support?

—C. S. Moulder,

Newton, Miss.

WHERE THE GOSPEL HAD NOT BEEN PREACHED

W. W. Hamilton, Baptist Bible Institute

A Frenchman sat outside the church for six Sunday nights and listened, and then finally ventured into the back seat of the Algiers church, and received from Pastor L. R. Shelton the first New Testament he had ever seen. Three weeks later he was saved. At first the wife had said to him, "Go ahead, if it will do you any good, because up to this time most of your salary has gone into gambling anyway." The wife was soon won to the Saviour who so miraculously had changed Joseph Granier.

Immediately he became burdened for his parents, living at Vacherie, sixty-five miles up the river, and he carried the first Testament into a community where the gospel had not been preached. They said the devils had him, that he had gone crazy, but he persisted and said, "You see the clean life I am now living. You know my life before, how I was a gambler, and now I gamble no more. You know how profane I was, and now you never hear me swear. I only have Jesus in my heart and life."

Recently the pastor and others went with the son into this community to hold services. Brother Maurice Aguiard, of the Baptist Bible Institute, for more than two hours gave the message of salvation. The son slipped outside where the English speaking people were praying, and said, "Pastor, the Lord's got them. They are saved, and Mother says, 'Mark, my brother, he gambles no more, father he curses no more,' and me, I am happy."

At the close of the day the eight workers stood on the front porch of a country store, with 360 people listening. Mothers and fathers, with children in arms, hung on the words of the French speaker, and at the close many confessed Jesus as their Saviour and eight were accepted for baptism by the Algiers church.

The last Sunday in October ten were baptized, and forfeited their right to be buried in the Catholic cemetery, although they own lots there. One of the new converts has subscribed a hundred dollars to purchase land for a burial ground and for a church.

Bible Institute students tell of this glorious privilege of taking the gospel to a place where it had never before been preached. God is leading on in this glorious mission work.

Baptist students from Mississippi who attended the Students Conference at Ridgecrest last summer, numbered 53. Of these there were 23 from the Mississippi State College for Women, 3 from State Teachers College, 3 from Mississippi Woman's College, 3 from the University, 4 from Miss. A. and M. College, 1 from Mississippi College, 4 from Blue Mountain, 1 from Hillman, and 11 Mississippians not now in school.

Housetop and Inner Chamber

Dr. John E. White was elected president of the Georgia Baptist Convention.

Pastor O. P. Estes of Bogalusa will preach the Convention sermon (D. V.) for Louisiana Baptists next year at Monroe.

You can render a genuine service to your friend or relative by making him or her a Christmas present of a subscription to The Baptist Record for one year for \$2.00.

Miss Hannah Reynolds, Young People's Leader in the W. M. U. of Louisiana, succeeds Miss Georgia Barnette as Corresponding Secretary of the Louisiana W. M. U.

Louisiana Baptists provided for a Board of Managers for their State paper, "to give its interests closer attention than it is possible for the Executive Board to do."

Two thousand women in Colorado Springs are said to have petitioned the City Council to pass an ordinance against billboards advertising women smokers, and it was done.

Arkansas Baptists adopted the plan in operation in Mississippi of having their Convention Board composed of one member from each District Association. But they add 15 "members at large".

A pastor in Arkansas recently announced that on a certain Sunday he would call by name in his sermon the biggest crook in town. The folks were all there, probably including the crooks; and he talked to them about the devil.

Pastor H. D. Wilson has resigned at Shubuta to accept a call to Bagdad, Florida. All his friends in Mississippi will regret to lose brother Wilson from our fellowship, and ask that the Father may greatly bless him in his new field.

Greek letter fraternities in colleges came in for a good deal of discussion at the Kentucky General Association. Two associations in the state had petitioned for them to be put out of Georgetown College. The brethren took another year to think it over.

Louisiana Baptists have closed their convention year with total receipts of \$245,810.12 for all denominational causes. This is an increase of \$32,149.95 over the previous year and it is the largest amount received in any one year since 1922. Congratulations!—Ex.

W. M. U. page today is given to a Playlet that we think many societies will take pleasure in using, even after the Week of Prayer has been held. If you should want more copies of this playlet send ten cents to our Birmingham W. M. U. Headquarters for it.

J. W. Bailey, writing in The Biblical Recorder, thinks we are in for a period of hard times to last until we get rid of our extravagance, personal, corporate, political and every other kind. To pay our debts, he says, we must cut down the overhead expense and limit all other expenditures.

The New Financial Plan adopted by the Southern Baptist Convention last May in Memphis was made the financial plan of the Louisiana Convention Board after a debate of two and a half hours. In the Mississippi Convention it was adopted just before adjournment without discussion.

Many interested people were greatly saddened by the injury to Mr. Percy Lee, one of the Mississippi College football team, while playing in a game in Memphis Thanksgiving day. It is said that one of the vertebrae was fractured and his body was paralyzed. He passed away Saturday at noon.

We are sorry to learn that on account of his wife's continued illness Dr. L. L. Gwaltney has found it necessary to be out of the office of the Alabama Baptist for a while. Dr. J. R. Hobbs and others are assisting with the paper. Dr. Gwaltney has the distinction so far as we know of being the only Southern Baptist editor whose paper has no deficit.

The governor of North Carolina says that 65 per cent of the criminals in that state are young white men with average age of eighteen and one fourth years, that the number of white criminals is increasing and of negro criminals decreasing; and that most of those convicted have never attended church with any regularity, and have had poor or little schooling.

We had a pleasant and uneventful trip across the continent except for a snow-storm in southwest Texas. After a visit of three weeks in one son's home in Missouri, we are now permanently settled at 331 Twentieth St., San Bernardino, Cal. Have already spoken in Baptist Church at Monrovia and Men's Bible Class, First Church, Los Angeles, and have one engagement to speak to Service Club here.—T. F. McCrea.

Superintendent W. E. Thompson reports that four carloads of food and clothes have reached the Orphanage from various parts of the state. The people thus express thanks to God, and the railroads have been generous in transporting these cars, some without cost and some at reduced cost. Money was also given on Thanksgiving day which will help in feeding these 230 children this cold weather.

Pheba Baptist Church is composed of a small band of faithful workers. Besides being faithful in services at church, they recently sent \$27.00 to the Emergency Campaign, \$60.85 to the Orphanage, bought a nice living room suite, paint for the parsonage, wire for a yard, material for a car house, have kept a supply of groceries for pastor and wife, and the pastor's salary is paid up to date.

It seems that Alabama Baptists like Mississippi Baptists appointed more than a year ago a committee on the correlation of their schools. Dr. Hobbs writes in the Alabama Baptist to say that it is not a committee on consolidation. The committee in Alabama made no report to the convention this year, but asked for further time. In Mississippi the committee made a report but was given another year for study, and three members were added to the committee.

During the last four Sundays, we have received 28 members into the Moorhead Church, most of them by experience and ten of them outside of the revival efforts. The deacons and finance committee met last Monday night to plan a budget for 1930. Among other things they did, they voted to raise the pastor's salary \$300 per year. Some increase was made also in proposed gifts to cooperative program. Our people seem to be in fine spirit here, notwithstanding the gloomy weather.—J. H. Hooks.

Student Night at Christmas, now an annual event with many churches throughout the South, will be extensively observed December 29th. An attractive and adaptable program has been planned in detail. On December 10th this program will be mailed to all pastors who give their full time to one church. It will be mailed free upon request from others. Student Night comes between the Christmas and New Year emphasis; it varies the Sunday night program; it honors the students; it connects church and school; it delights the home folks; it stresses education. Order the program from Frank H. Leavell, Secretary, Department of Southern Baptist Student Work, 161 8th Avenue, N. W., Nashville, Tenn.

"The Nation" publishes an article about the reported miracle cures at the grave-yard in Malden, Mass., which shows a pitiful exhibition of ignorance and credulity on the part of the crowds who go to be healed, and of mercenary motives of the lowest sort on the part of those who encourage belief in such cures, and the news papers which feature the folly for the sake of selling the papers. When religion is at a low ebb superstition and covetousness claim the crowds.

At a recent Students Conference for young men and women all over the South, the students reported that the Christian faith of the young men and young women was weakened after four years attendance in college. In a thesis prepared by a student for the A.M. degree figures were given showing that the percentage of those in the senior classes who smoke, play cards, drink, dance, swear, gamble and go to the movies, is larger than that of the Freshman class. These figures are not comforting, but it will do us no good to blink the facts.

The State W. M. U. in Alabama recently made request that the W. M. U. be allowed representation on the State Convention Board. Mind you they did not ask that a woman or women be made members of the Board, but that another organization be allowed membership on the Board. That same thing was proposed once in the Southern Baptist Convention, but Dr. A. J. Barton pointed out that it was bad to have one organization represented in another organization and it was voted down.

Jesus did not appoint any woman as an apostle. True. Neither did he appoint any Egyptian, Cretan or Arabian; but that is no argument against preaching by Egyptians, Cretans or Arabians. If the opposition to preaching by women is to be sustained it will have to be done on better argument than the failure of Jesus to appoint any woman as an apostle.—Baptist Advance.

This is a fair sample of the arguments used for women preaching. Of course every child knows that there were women Christians all around Jesus, but there were no Egyptians, Cretans and Arabians who were Christians there.

Recently application was made to the Walnut Street Church of Louisville, Ky., for membership by Mrs. Mattie R. Gibson of Brownwood, Texas, who is 86 years old. She is the mother of Dr. Gibson, pastor of Walnut Street Church, and says she has been a Christian and a member of another denomination for 70 years, but has never been satisfied that she had not been immersed. She was received and the pastor was authorized to go to Brownwood and baptize her as she was too infirm to go to Louisville. Her daughter was received in the same way. A short time before this Dr. Gibson baptized his brother-in-law, Mr. Cameron, who had been a Methodist minister for 30 years.

Speaking of the necessity of economizing, the Biblical Recorder says: "As individuals we must reduce our expenses, or many of us will go to the wall. Captain O'Berry, State Treasurer, said some time ago that North Carolinians paid more for automobiles last year than the entire cotton crop brought. Many use automobiles for business purposes, but thousands of these machines are for pleasure, and most of them are bought on the installment plan. It has been estimated that there are machines enough owned, or held by the people of North Carolina to take every man, woman and child in the State, white, black and red, riding at the same hour. This is just one item. Those of us who do not own machines are given to extravagance in other things. About the only thing in which we practice economy is in our contributions to the work of the Lord's Kingdom. When asked to contribute to this most important object we plead hard times, financial stringency. Three circuses visited Raleigh last October and all were well attended. A football game was played here the same month with gate receipts of \$2,000. So it seems we manage to get money for these amusements, but cannot

Editorials

CAN WE KNOW GOD

Recently on this page the conviction was expressed that there is no greater need today among men than a true and fuller knowledge of God. This is a growing conviction and we could wish that all our people would set their hearts to seek God. One of his prophets said "Then shall ye know if ye follow on to know the Lord." The vision of God, God made real to us, is the need of the world today.

But the question arises in some minds: "Can we really know God?" Is the knowledge of God possible to men? If there is a God, a being infinite in all his attributes, is it in the nature of the case possible for finite man to come to know him?

We do not wish to answer that question superficially. It is a very proper question to ask, and one that we do well to consider thoughtfully and seriously. Several things enter with it. First, there are certainly difficulties in the way of knowing him. And we do well to face them frankly.

There be some who say it is impossible in the nature of things for a finite being to comprehend one that is infinite. This is true if we mean by that to know all about him, or to understand everything that he does. This we can never do. But neither can we or do we now know anything fully. We do not know everything about anything. The simplest and most commonplace objects have never been fully known by any man. We only know in part. Science itself is discovering new qualities about everything that we touch. Just one example: We once called a certain thing an atom because it was thought to be the tiniest thing in the universe. Now they tell us that it is made up of myriads of electrons. And the end is not yet. We know nothing as we ought to know. Three will always be something to learn about anything and everything. Much more is this true of our knowledge of God.

But if we know that God is, that is knowing something about him. If we know him as creator and governor of all things, we have made a start in knowing him.

We must admit that the very greatness of God makes it difficult for us to know him. But if we know he is great that is knowing something about him. And the greatness of God lures us on.

Again that God is a spiritual being, for as such men of necessity conceive him, this fact makes us slow to apprehend him. It is easier to grasp things material than things spiritual. Men know more about things than about their own minds and souls. Physical science always precedes intellectual or mental science for it is more easily grasped. Things psychical come to us with more difficulty than things physical. We know much more about our bodies than about our souls. And we often seem much more interested in them. Certainly the masses of the people are paying them much more attention.

But men are today finding that mind is very real and its laws are discoverable as well as those of physics. And men are coming to some apprehension of God. And while some philosophers are saying that God cannot be known, some very simple folks are claiming that they know him.

And when man realizes that he is a spiritual being he finds that he can come into communion with God. Because man was made in the image of God, he finds it possible to know God. And while sin mars this image and makes the knowledge of him difficult, the Lamb that takes away sin by his death has in this way overcome the difficulty and has prevailed to open the book of the knowledge of God which has hitherto been sealed with seven seals.

And this brings us to say what needs most of all to be said that the knowledge of God is a matter of revelation. That is to say while it is

God can if he wills make himself known to man. That which is impossible with man is possible with God. It still stands true that no man knoweth the Son but the Father; and no man knoweth the Father but the Son, and he to whom the Son willeth to reveal him.

And it is about how God reveals himself or makes himself known to man that we hope to write next time.

A TIMID WOMAN HEALED

Our discussion of Jesus and women has had to give place for a while to other matters, but we come now to the next account in the gospel narratives of a woman who came into touch with Him, and became the occasion of the revelation of His unfailing grace. The story is told by Matthew and Mark and Luke, with sufficient variation to show that their narratives are independent.

This was a poor soul who had suffered for twelve years with a wasting disease which was gradually sapping her life away. With a woman's patience and persistence she had sought relief from every source she could hear of. She had gone from one physician to another and had exhausted all her financial resources in the vain effort to regain her health. Growing constantly weaker and weaker she still is seeking the priceless boon of health.

Some of the bravest people we have ever seen have been those with broken health who have fought on and on in hope of recovery. This is a heroism that is hardly appreciated till we read in the morning paper the account of somebody who has fallen a victim to discouragement and taken his own life because of ill health. This is nothing but sheer cowardice and murder. Cowardice because of unwillingness to face hardship. Murder because it is taking human life wilfully. No suicide is a hero, but, unless insane, is a cowardly murderer. We have known some others of fine and heroic spirit who refused to surrender to disease, and fought on till God gave them health.

This woman had brought herself to abject poverty in her pursuit of health, but in spite of that she fought on. One day, when every resource of her own had failed she heard about Jesus, heard what he was doing for others, and faith was born anew in her. The ministry to men's minds and bodies and souls is and has always been closely connected. In bodily distress people more easily turn to God. Deep down in our souls we believe that health is the gift of God. Doctors, the best of them, say they do not heal anybody. They remove the obstacles and let nature do the work. They take away the stones and Jesus calls men to life.

This woman heard that a rabbi, a religious teacher, a prophet of God was making people well; that Jesus of Nazareth had brought health to others. Faith came by hearing. She says in her soul that she believes he can heal her. That if she can get close enough to him to touch his garments, health will come and disease will go. There was probably nobody to advise her, and fortunately nobody to dissuade her. So she presses through the crowd, who were paying her no attention, with the determination to touch him. Never mind their jostling. She pushes on through to where he is. She stretches out the hand of faith toward him and reaches the hem of his coat.

Blessed be his holy name, instantly the issue of blood was stanchied. She felt in her self that she was made whole. Let no man say that it can't be done; or is not done today. A few years ago the wife of one of the most godly pastors in Mississippi was sick and helpless in bed. She was herself a fine Christian character, gentle, pious and useful; but her physician had told her she could not be well for a long time. That she must remain in bed and must on no account lift any weight.

When the doctor left she turned to God and told him that she had all confidence in the physician, but that she also had faith in God. She believed he could heal her; and asked him if it were his will to give her health. As soon as the prayer had gone from her lips, as she told

healing touch and the sense of health and strength went through her whole being. Immediately she rose from the bed, took the coal scuttle and brought it in full of coal and remained in perfect health from that day.

We are not advocates of men who claim the power to heal. We are not sympathetic with their claims. But we know that God can heal, and does.

Not only did the woman who touched Jesus feel in herself that she was healed. But Jesus felt that power had gone out from him. He knew what had been done and who had done it. But he knew also that it was right and good for her to make confession of it. He was never for a brazen throated announcement of healing. He often told people to say nothing to any man; but here was a timid woman whose faith needed to be brought out in the open. And he was not going to pass it over in silence.

So Jesus said "who touched me." The disciples protested that people were touching him all around. But Jesus waited for the confession. And this grateful woman now trembling and afraid acknowledged that she had received the blessing of health. And as she prostrated herself at his feet, Jesus said, "Be of good cheer. Thy faith hath made the whole; go in peace." And now there was not only health and strength in her body, but a song in her soul. It is a good thing to give thanks unto the Lord and bless his name. "Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips that make confession to his name.

Okolona Church recently voted to finish their new house. This means the completion of the interior. They have a building that is a credit to the city, but it will require something like \$6,000 for its completion. They say it will require a bond issue of \$20,000 to finish and furnish the building and pay off the present indebtedness.

Mr. Asquith, British Prime Minister, was not born until 1852, when he was at school in London, he says: "I, from time to time listened to the most popular Nonconformist preacher of that era, Spurgeon of the Metropolitan Tabernacle in South London, which had been built for him and was always crowded. Probably no preacher in our history ever had a wider audience, his Sunday morning sermons being published and circulated to the ends of the earth. He was a man of homely appearance, largely self-educated, but he had the finest voice I ever heard, all the resources of an accomplished actor, and could move his hearers at will to laughter and to tears. His theology was of the strictest and most uncompromising type of Puritan Orthodoxy. He never moved an inch from the point at which he started in his youth."

Minutes of Copiah County Association have been received from the clerk, Rev. M. P. Jones. The moderator was Hon. D. M. Miller; treasurer, W. G. Sumrall. There is printed the program, the constitution, rules of order, officers, executive committee and a list of the messengers; also list of pastors and other preachers. There are 31 churches reporting. All but five report baptisms during the year, a total of 269. Crystal Springs reports 52 baptisms, which is the largest number. Next is Pine Bluff with 27. Gallman, Pilgrims Rest and Strong Hope each reports 20. The total membership in the 31 churches is 6,232. The number for the previous year is not given. Pine Bluff seems to have the largest number of families taking The Baptist Record, 52. Crystal Springs also reports the largest amount given to missions, \$2,646.67. One country church, County Line, reports \$2,086.46 given to missions. Every church reports something given to missions, with a total from all the churches of \$10,055.87. The total contributed to all purposes by the 31 churches was \$59,304.59. The value of the church property is \$269,653; and of pastors homes is \$24,500. On the back cover page of the minutes is a map of the county on which is indicated the location of every church.

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FOR THE EMERGENCY CAMPAIGN ON TUESDAY MORNING

The amount in hand through last Saturday is \$36,000 with less than twenty per cent. of the churches reporting. Many of our largest churches have not reported and most of them have only partially reported. It seems to be the determination of most of the churches in the state to continue the campaign with the view of raising the \$100,000 by December 15th.

The following letters are typical of others received at Headquarters. They are from small churches, too, many of them rural churches.

Letter No. 1: "I am enclosing a check for \$..... from our family for the Emergency Campaign of the State Board.

No mention of the campaign has been made to the church or any of its members that I know of and I haven't heard of any committee being appointed from church, so I am just sending ours into you. I told Bro. last night that other churches are busy getting contributions and I hated for our church to be left out, so he said he was going to see you this morning.

May the Lord be honored with a large amount contributed to this cause. If there has been no committee appointed for yet and you say so, I'll do what I can toward securing some contributions from our church."

Letter No. 2. "I am mailing this check to you because the chairman in our church, Mr., has done nothing towards raising this fund. I'm sending mine on because I didn't want to be too late and I wanted to do my bit.

I'm sincerely trusting that you may be able to raise every cent of this money and more."

Let every man and woman who has accepted a position of responsibility in this Emergency movement, put forth their best efforts for the payment of our debts and to the glory of God.

All of us realize that the rainy weather and bad roads have impeded progress in the campaign—especially in the rural churches. We hope the town churches will strive to raise their goals this week even though it does rain some.

The outcome of the campaign is now out of the hands of Emergency Headquarters, except as it may help in a supervisory and advisory capacity. It is now in the hands of the PASTORS AND CHURCH COMMITTEES. And through enthusiastic, intelligent and consecrated PERSONAL SOLICITATION ON THEIR PART, SUCCESS WILL CROWN THE EMERGENCY PROGRAM BEFORE DECEMBER 15.

If Headquarters can help in any way, kindly advise.

PASTORS—CHAIRMEN—CHURCH COMMITTEES—PERSONAL SOLICITATION!

The Metropolitan Life Insurance Company will erect for its own use a one-hundred-story office building in New York City. It will house 30,000 employees.

Dr. J. B. Cranfill attended the Kentucky General Association and says:

"It was gratifying that notwithstanding Kentucky is a tobacco state, there was not the smell of tobacco smoke upon their garments. I saw no Baptist preacher chewing tobacco, and was not forced to inhale any of the vile fumes of this toxin.

Dr. F. B. Meyer used to tell of his overcoming jealousy during his first pastorate at Christ Church, when Thomas Spurgeon, at the Metropolitan Tabernacle, and G. Campbell Morgan, at Westminster Chapel, were drawing large audiences, while his own were small and decreasing in size. People in his own church would tell him of the big crowd at these two churches. One night Dr. Meyer spent a whole night in prayer, till he could ask God to bless Thomas Spurgeon and G. Campbell Morgan and mean it. Then he noticed a decided increase in the size of his own congregations. He knew the weaknesses of ministers and used a surgeon's scalpel, laying them bare that they might be healed.—Sel.

Dr. F. Scott McBride, General Superintendent of the Anti-Saloon League of America, says that the Congress convened on Dec. 2 is the driest we have ever had and that no wet measure has the slightest chance to be passed.

North Carolina Baptists granted permission to the Alumni of Wake Forest College to raise \$250,000 in a quiet campaign to be used for needed buildings, this effort not to conflict in any way with the Centennial Campaign now on to save their institutions and the credit of their board.

Sunday School attendance, Dec. 1, 1929:

Jackson, First Church	556
Jackson, Calvary Church	610
Jackson, Griffith Mem.	218
Jackson, Davis Mem.	341
Jackson, Parkway Church	129
Meridian, First	584
Collection \$45.96	
Brookhaven, attendance	500
Collection \$30.15	

STATEMENT CONCERNING THE BUDGET FOR 1930

On September 5, 1929, representatives of all the Southwide boards and institutions met with the Administrative Committee of the Executive Committee of the Southern Baptist Convention for the purpose of preparing a budget for the year 1930. Not one of us found it necessary to plead for the cause he happened to represent, because brethren representing other interests took the words out of his mouth and made a more effective plea than he could possibly have made for his special cause. Under the guidance of the Holy Spirit we agreed upon a Budget of Three Million Dollars for Southwide objects in 1930. We also pledged ourselves and the causes committed to us to the most friendly cooperation with state and local agencies in pushing forward their various enterprises.

On September 25, 1929, the Executive Committee approved the Budget previously agreed upon.

In order that our brethren may be assured of our harmonious cooperation in promoting the Budget for 1930, we pledge ourselves to stand unitedly for every object in the Budget, and seek to the limit of our ability to raise the entire amount. We are of one heart and one mind in the sublime task to which we have set our hands.

We are praying that this may be the beginning of a better day for the Kingdom of God as represented by Southern Baptists.

In token of our purposes to give ourselves unitedly to the raising of this reasonable and worthy Budget for 1930, we append our signatures to this paper.

T. B. Ray, Executive Secretary of Foreign Mission Board, J. B. Lawrence, Executive Secretary of Home Mission Board, T. J. Watts, Executive Secretary Relief & Annuity Board, I. J. Van Ness, Executive Secretary Baptist Sunday School Board, J. R. Sampey, President, Southern Baptist Theol. Seminary, L. R. Scarborough, President, Southwestern Baptist Theol. Seminary, W. W. Hamilton, President, Baptist Bible Institute, O. L. Hailey, General Secretary of American Baptist Theol. Seminary, Kathleen Mallory, Corresponding Secretary of Woman's Missionary Union, Louis J. Bristow, Supt., of Southern Baptist Hospital.

MISSISSIPPI BAPTIST EMERGENCY PROGRAM

This \$100,000 goal will be achieved if every church member in your Association is personally solicited and the churches reach their goals. The church goals will be reached if every member is personally solicited and there will be no great burden on anyone.

Personal Solicitation Means Success.

If the "collection" method spelled success, it would not have been necessary to organize for the Emergency Program.

THIS EFFORT MUST SUCCEED TO PROVE TO OUR CREDITORS THAT MORE THAN

TWO HUNDRED THOUSAND BAPTISTS ARE DETERMINED TO REDEEM THE PLEDGED WORD OF MISSISSIPPI BAPTISTS.

This cannot be done by "collections" and there is not a Baptist in Mississippi who believes it can be done by "collections." Therefore, let's not rely upon collections.

If "a collection has been taken up," for the sake of the Cause we love, let's supplement the collection with personal work—PERSONAL SOLICITATION.

Whether you are a District Chairman, District Aide, Association Chairman, Church Chairman or Pastor, we are praying that you will use your influence, time, thought and enthusiasm to the utmost until the \$100,000 is secured.

WHATEVER WE ARE, LET'S TRY TO BE GOOD ONES . . . for the payment of our debts . . . for the preservation of our integrity.

JACKSON, MISS., Dec. 1—The Mississippi Baptist Emergency Program this week enters into its second phase.

This second phase of the work is to be carried on with a determination to raise the needed \$100,000 by Christmas.

Leaders of the Program continue to stress the extreme urgency of the emergency confronting the Baptists of Mississippi.

They are urging also that Mississippi Baptists place the Emergency Program on their Christmas lists, and make their gifts to this fund now.

"Nothing could be more appropriate at this season than a Christmas gift to the Emergency Program," said Dr. Lawrence T. Lowrey, General Director of the program, today. "This money was used in service to the church, and the obligation should be met by Christmas. Every Baptist in Mississippi should rally to the cause."

Bad weather and bad traveling conditions have slowed up the work in many places, thus necessitating this second phase of the Program.

AN OLD TESTAMENT VERSE

By James E. Dean

"Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory and their multitude and their pomp, and that rejoiceth, shall descend into it." (Isaiah 5:14)

The first clause is the matter of chief interest. The American Revised version reads, "Sheol hath enlarged its desire." Sheol is the Hebrew word corresponding exactly to the Greek word hades and the old Anglo-Saxon word hell. These three words in their original sense meant simply the abode of the dead, signifying nothing as to whether their state was happy or unhappy. In the development of the English language, the word hell has come to have a specialized meaning and refers in the ordinary usage of today only to the abode of the wicked dead. Isaiah is here simply threatening with speedy death the troublers of Israel; and that is why hell has "enlarged" herself.

Here another interesting question arises—How comes it that one version reads "herself" and another "desire"? The answer is easy. The word employed in the Hebrew is "nephesh," the word usually translated "soul." But the word frequently means no more than "self" or "life," and in this respect is exactly like the Greek word employed in Matt. 16:26, "What is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Instead of soul we might read life in both cases, and that is the reading of the Revised text. If one chooses he may read, "What is a man profited if he gain the whole world and lose himself?" Since no one thinks of hell as a living creature, we could hardly think of hell as enlarging her soul or life, but it fits exactly to think of hell as enlarging "herself." To say that hell has enlarged her desire is not foreign to the thought, but it is hardly as exact as the other. Prov. 6:30 should be compared with the above verse, "Men do not despise a thief if he steal to satisfy his soul when he is hungry," that is, to satisfy himself.

Baptist Bible Institute, New Orleans.

GADDING OR GOING

Sermon by Dr. Ben Cox, Central Church,
Memphis, Tenn.

Text: "Why gaddest thou about so much to change thy way?" (Jer. 2:36.)

I am sorry to confess that though I have read the Bible a good deal in spots, I am only on my third reading taking the Bible all through. Wonderful blessings have come to me in following this course, and I wish very much I had started earlier. It goes without saying that I run across some very impressive texts in this manner of reading. I am now on my third reading, as I said, and have just recently come to the book of Jeremiah. This text presents to us a very dark picture. Israel is reminded of her ingratitude and forgetfulness of God.

"Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt."

In the 32nd verse we find these striking words: "Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number."

A maid might sometime forget her ornaments, but I never saw a bride who would forget her attire. She usually spends much time on the trousseau. We are ungrateful, thankless, because we forget. As well you know, the word **thank** grows out of the word **think**. If the Lord's people would think more they would thank more. If we would but think we would not wait for the President of the United States to set aside a day for Thanksgiving, for every **thanksgiving** day would be a Thanksgiving Day, and we would find ourselves constrained to say with one of old:

"Many, O, Lord, my God, are Thy wonderful works which thou hast done, and thy thoughts which are unto usward, they cannot be reckoned in order unto thee, and if I would declare and speak of them they are more than can be numbered."

We read these awful words:

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord."

For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:12-13.)

No wonder the Lord asks the question: "Why gaddest thou about so much to change thy way?"

Israel was ashamed of Egypt and Assyria. Israel found to her cost that the words were true which said:

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!"

As there was trouble in Old Testament days because of forgetfulness and ingratitude of the Lord's people, so there is trouble for the same reason in these New Testament days. Two important words magnify the ministry of Jesus. The first is that blessed word "Come". "Come unto Me all ye that labor and are heavy laden and I will give you rest." The second is that important word "Go". "Go ye into all the world and preach the gospel to every creature." None are ready to go for Him except those who have first come to Him. None are ready to go in service until they have first come for salvation.

Now, as I see it, the great trouble with churches in these days as in the old times is too many of the Lord's people are spending their time gadding instead of going. "What is it to gad," you say. It is roving, to be aimless, to run wild, to be uncontrolled.

A young man who sometimes stops here for a while and helps Connie said to me one day, "Doctor, it doesn't matter how good a job I have, when I feel like going I quit. And then when I get out of money I take in the first job I'm offered—moving ashes, or anything else." This

young man told me that he has sometimes walked as high as thirty-five miles in a day.

I heard a negro man singing one day, "I don't know where I'm going, but I'm on my way." These two men express very much the spirit of the day in which we live. We never did go so fast. We have even reached the speed of 355 miles an hour in the air, and 207 miles an hour on the ground. We never did go so fast—but what have we to show for it when we get there?

A prominent specialist took me home in his car one day when mine was out of order. We were talking on this subject. I said, "Doctor, is it not true that the chief assets of America are manhood and womanhood?" He said, "That is correct." I said, "We are going awfully fast, never did we go so fast before, but are we really producing a higher grade of men and women than we used to produce?" He said, "No, Doctor, we are not." That's the trouble. The Lord's people are doing lots of gadding but not enough going. Did you ever see a Gadfly? Did you ever hear of a Gadfly doing any good? No, but you have heard of a Gadfly doing lots of harm. You people who have to do with horses know what it means for horses to suffer with Bots caused by the gadding of the gadflies. As you never found a gadfly doing any good, so you never found any gadding people doing any good. It is going and not gadding that the world needs.

I refer again to a passage mentioned in the morning sermon when Paul reminds Timothy:

"That the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

They wanted the thrill of something new. Jeremiah knew what that thing cost in his day when they said to him, "Prophecy smooth things, prophecy pleasant things." They wished to prescribe for the preacher the message they desired to hear. They desired something they wanted instead of something they needed, just as you might tell the doctor what sort of medicine you wished him to give you. They were caught with the glitter and glamour of the superficial. They were carried away with appearances. A quaint old commentator said, "The 'cream of wisdom when curdled makes the worst of folly.' That has often been true. Samuel was a great man and a wise man, but Samuel made a great mistake. You remember the Lord told him to go and anoint one of the sons of Jesse to be king over Israel. The oldest and the most promising was brought out. 'This is not he,' said the Lord. 'Look not on his appearance nor the height of his stature for I have refused him.' God seeth not as man seeth for 'Man looketh on the outward appearance but God looketh on the heart.' And so others were brought out, and when Samuel said, 'Are there others yet?' 'Yes,' you can imagine the tone of Jesse's voice as he said, 'Yes, there's David, and Lo, he mindeth the sheep.' As much as to say, 'We didn't count him at all.' You are impressed, my friends, in your study of history when you notice how God has so often used the people that men don't count. They didn't count David, and yet David was the only one who could slay Goliath and liberate Israel. They didn't count David, and yet David was the one they needed above all others.

You remember the experience of Jeremiah when he was called.

"Then said I, Ah, Lord God! behold, I cannot speak; for I am a child."

But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord."

We need not be afraid of any faces when He is with us. We cannot afford to gad anywhere—we can afford to go anywhere when He sends

us. You remember the case of Moses. When he was called he says: "Oh, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant, for I am slow of speech and of slow mouth." And you remember the Lord's reply which has come with encouragement down through the rolling centuries:

"Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?"

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

The Davids of history have often disappointed the people because of appearance. Gypsy Smith was disappointing. They didn't count him—but General Booth counted him and sent him to preach to a little Primitive Methodist Chapel. He had never slept on a bedstead, he had never used knife and fork. He was very, very ignorant. But he lived to see the day when he used some of the finest English ever used in any pulpit, and blessed the world as he is now blessing it.

(Continued on page 11)

IF I WERE A COUNTRY MINISTER

Roger W. Babson

Let me say in the beginning that I could not imagine myself in such a responsible work. I am too selfish, too tactless and too inconsistent to command the respect of any community as its preacher. Altho it is popular in some circles to depreciate ministers, let me testify that they are the finest group one can possibly meet. They are truly unselfish examples of worthwhile men. However—notwithstanding my unfitness for the position of minister—there are several things which I would do if I were such. These are:

(1) **Keep my church open twenty-four hours a day with always someone there who could answer calls.** If it is worth while to keep someone always at the fire engine house, it certainly is worth while to keep someone always at the church. Souls are of infinitely more value to a community than buildings. The Church will regain its prestige only as it shows the community by its actions that it recognizes these relative values. When talking with business men about the churches, one of the first questions they ask me is, "Why is not the plant used more?" My first step, upon being a minister, would be to have the church operate on a maximum capacity basis. No organization can hope to grow until it operates 100% the plant it now has.

(2) **Be at my church each day from 8:30 A. M. to 1:00 P. M. without fail; also during the afternoons excepting when making important parish calls.** It is now my practice to keep office hours and I see no reason why such should not be my custom if a minister. Church calls are essential; but these should first be made by the church worker; the minister should be available only upon request and such calls should be made afternoons. The church worker should encourage the people, upon whom she calls, to come to the church to talk with the minister during the morning hours. As people are trained to go to the doctor when sick in body, and to the banker when in need of funds, so they should be trained to come to the church at any time when in need of courage, faith and decision.

(3) **Have a library at the church which is very carefully indexed as to spiritual needs and helps.** I would urge people to come to the church for counsel, encouragement and confession. I would have indexed in the church library books, chapters to which I could refer hungry souls. In connection with the library would be one or more quiet, well-furnished reading rooms, where these inquirers could read. I would have spiritual prescriptions in the form of tracts, which the inquirers could take home. Churches should satisfy the spiritual needs of the people as drug stores satisfy the physical needs. I should offer to pray with every visitor who came to see me. Not only would this practice render a real help to many troubled people, but it would show the community where the church stands on this all-important subject.

(4) **Make the church again a center of ac-**

Moses. When not eloquent, hast spoken of speech and ber the Lord's agement down

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MINISTER

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tivities for the community served. I would per- form marriages only at the church and hold fun- erals only at the church. I would endeavor to have the church used every evening and as many times during the day as possible. By this I do not mean attempting to run an institutional church, with a restaurant, recreation hall, gym- nasium, etc. I should not attempt, to compete in amusements, or attempt to draw crowds by popular lectures, etc. I would, however, endeavor to use legitimate means of bringing people who have a little time to read, think and pray, to the church. As a radical illustration, I should make my parish house a stop for the motor coaches as they come thru the community, should install public telephones and endeavor to get the post office, employment office and telegraph office located on the premises. The church itself, however, I would keep very dignified and sacred.

(5) Push religious education and young people's work. In my travels about the country, I am very much encouraged by the good work which most ministers are doing with the young people of today. Altho parents are getting lax in church-going, yet the young people's work and Church School work, in most churches, is more prosperous today than ever before. This work is of great importance and I should see that my church had quarters well equipped to take care of the young people's societies, scout work and various similar activities. The Church School is a very vital part of religious work and should be treated much more seriously than at present.

(6) When having a real inspiration, I should preach a sermon; but otherwise I should read to my congregation a great sermon by some other man. I should put the choir behind a screen and intersperse their singing with music from a new orthophonic Victor, believing that the audience would gradually come to prefer the latter and better music. I would have two services each Sunday, at one of which I personally would preach or read, but at the other I would "tune in" the audience to a Cadman or Fosdick and note which service the people prefer. If the average preacher has any one fault, it is that he assumes too much and is too unwilling to make real tests to ascertain the wishes of his congregation. By actual tests, I would ascertain whether the present service or a modern radio service or a combination of both is preferable.

(7) Charge a fee for religious work to cover all expenses beyond my small salary. I believe people would have more respect for religious help if they were charged for it as they are charged for educational, medical and other privileges. It surely should be easier to finance a church open every day, all hours of the day, than one open only a few hours a week, as is the present custom. My own salary I should want raised by personal subscriptions so as always to know whether or not the community really wants me. The other expenses of the church program, I should expect to finance from the people, whom the church truly serves and helps.

Many good people may seriously question the advisability of following the above program, believing that such work would tend to "commercialize" the Church. Perhaps such criticism is justified. I am not altogether sure that my program would be wise. It is, however, the program which I should follow, believing that I owe to my wife and family a fair income. The present system of paying preachers and expecting them to bring up and educate families necessarily commercializes the Church and I would simply be consistent and do the job efficiently. If, however, the above program is not practical, the only alternative would be to have no wife or family and lead a life of distinct sacrifice, following the principles of St. Francis and his followers. Perhaps such a demonstration is necessary in order to have the Church secure the influence which it deserves. In other words, I say that the present "milk and water, neither-one-thing-nor-the-other" system will not get us anywhere. We must put the entire church program on a business basis or else eliminate all commercialism and go back to first century principles.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Financing the Church Through the Sunday School (Continued from last week)

(1) Two groups in the church and Sunday School to be enlisted in the support of the church program.

A. The dependent group. (See last week's issue).

(A) Inform them.

Be sure that every one of the boys and girls understands the plan. Call their attention to the fact that heretofore they have not been asked to help support the church and Christ's world-wide program. Heretofore they have been asked to help support only the Sunday School when making their offerings in the Sunday School class each Sunday morning. Their parents have been contributing to the support of the church and Christ's world-wide program, but they haven't. Now, however, they are going to be asked to have a part in the support not only of the Sunday School but also the church and Christ's world-wide program. They are going to be given some church collection envelopes just like their mothers and fathers, and they are going to be asked to put their tithes and offerings in the envelopes and bring them to church every Sunday morning. They will be asked to make only one offering a week, and will be expected to include in the one offering all they plan to give to the Sunday School, B. Y. P. U., W. M. U., all local church expenses and missions. They will be asked to make their offering at the first service they attend. If they attend S. S., they will make their offering in S. S. class. If they cannot attend S. S., they will make their offering at the regular preaching hour. No matter at what service they make their offering, all of it will go into the treasury of the church, and all of it will be used for the support of the church program. Every boy and girl will from now on help support Christ's world-wide program every time he makes an offering.

If properly informed, every boy and girl can be led to want to contribute to the support of the church program, but most of them are dependent upon their parents for what they give. They should not, therefore, be asked to sign a subscription card until first their parents have been informed and led to designate the amount to be subscribed.

(B) Inform their parents.

When possible, the teachers of the boys and girls should take the matter up personally with the parents and explain the plan to them. The parents should be led to see that while their children have been contributing every Sunday to the support of the S. S., they are now going to have the privilege of helping to support not only the S. S. but all the church program, which includes both local work and missions, education and benevolences.

When the matter is properly presented to the parents many of them will be willing to let their children give twice as much each week as heretofore, and practically all of them will be willing for their children to sign subscription cards for an amount equal to at least what they have been giving each Sunday.

One of the best ways to inform the parents is to have the following "Message to Parents" printed on a regular size envelope, place a pledge card and a copy of the budget inside of it, and have the teachers give one to each boy and girl in the Cradle Roll, Beginners, Primary, Junior and Intermediate Departments, and have them carry it home to their parents. This "Message to Parents" should be given to the children on Sunday before the time set for the Every Member Canvass to be made. The children should be asked to have their parents read the message, let them sign the subscription card and return it on the Sunday set for the Every Member Canvass to be made.

The following "Message to Parents" is suggested by Mr. L. L. Cooper:

A MESSAGE TO PARENTS

The best investment you can make in your children is to encourage them to become stewards of God.

One of the great spiritual truths which the S. S. teaches your child to love and practice is giving. The Baptist Church at the S. S. and preaching hour is seeking to carry out literally in practice the Bible plan of giving as found in I Cor. 16:2 and Mal. 3:10. To this end, we have adopted the plan of combining all offerings into one and bringing it into the Lord's treasury at the S. S. hour each Sunday Morning.

Please read carefully and prayerfully the enclosed budget card and decide on some definite amount you are willing for your child to give as an offering each week to the several causes included in the budget, and fill out the card indicating this amount. Let the child return the card next Sunday morning, and envelopes will be furnished in which to bring the offering to S. S. each Sunday.

This, of course, is a voluntary matter, and we want your child in S. S. regardless of what you might decide as to the offering. Our only desire is to develop your child into the highest type of Christian character. We will greatly appreciate your cooperation in this task of enlistment.

Cordially yours,

Pastor
Supt.

B. The independent group.

The independent group includes those in the Young People's and Adult Departments, or those above sixteen years of age. Some of the church members who are above sixteen years of age are not members of the S. S., but they should nevertheless be included in this group. We call this the independent group because, with but few exceptions, the people above sixteen years of age are not dependent upon their parents or guardian for what they give. They have an income of their own, and decide personally what they will give. They should, therefore, be dealt with individually.

(Continued next week)

Texas Baptists are said to have given \$100,000 more to the cooperative program in 1929 than in 1928, reducing their debt by nearly \$220,000.

There are said to be seven white Baptist churches in Shreveport with 7,500 members; and 35 Negro Baptist churches with 10,000 members. One out of every four people in the city is a member of a Baptist church.

A group of girls from the Woman's College have been conducting a very splendid Sunday School out in the Beverly Hills Church near Hattiesburg, at the request of the people, some ten or twelve families, who live out there. Mr. and Mrs. Frazier are among the ones taking the lead and coming in each Sunday for the girls and providing their transportation. Last Sunday they asked me to go out and make a short talk in a special Thanksgiving and consecration service. I was greatly inspired by the good program and by the work these fine girls, Misses Lois Evans, Mary Ellen Wiley, Vivian Mize, are doing. They have a Sunday School of more than fifty. Sunday afternoon at the close of the program they brought gifts for the Orphanage, and with a nice collection of fruit and other things they gave seventeen dollars in money. This is one of the many pieces of service done by the consecrated students in our schools. There are many other instances in connection with Woman's College which we will write at a later date.—Harry L. Spencer, Pastor Immanuel Church.

W. M. U.

Christmas Missionary Program
by Miss Willie Carrico, Ky.

Based on "Lottie Moon" by Una Roberts Lawrence Program for—"Lottie Moon Christmas Offering"

Arrange a living room scene for this meeting. On the wall have the picture of Lottie Moon. Also picture of a ship over which the words "go ye into all the world" are attractively placed. Also have the Star effectively shown, thus carrying out the idea of missions and Christmas in every arrangement.

Opening Song—"I Love to Tell the Story"—Entire Circle.

Hostess: (Who also has charge of program) I'm certainly delighted to have so many of our members present this (afternoon or evening) for our Missionary Program. I have long thought a "Lottie Moon Program" should accompany a "Lottie Moon Offering." I count it a real privilege for us to have a part in a "Love Gift" for foreign missions. Just to know that we are participants in a program that is being carried on by all southern Baptist women at this time means so very much. It adds to our own Christmas happiness if we may help "Send as others carry" the story of Jesus and His love.

At this time Miss.....will bring our devotional. (Suggestion from Week of Prayer program may be followed).

Hostess: Miss.....will tell us of Miss Moon's Family.

Speaker: Edward Harris and Anna Maria Moon were the parents of seven children. Lottie being the third member of the family. Their home was at Viewmont, Virginia. Thos. Moon, the eldest member of the family, chose to be a doctor, also the sister, Orianna, whose conclusion shocked the neighbors to think "a woman and a Moon from Viewmont would think of entering a profession even if it were proper." She graduated, studied in Paris, was a missionary to Jerusalem, returned to Virginia; her ability was recognized by a Surgeon's Commission as Captain in the Confederate Army, during which time she met and married a doctor from Alabama. Little is said of the brother, Isaac. Mary and Sarah Moon attended school in Richmond, Virginia, later becoming members of the catholic faith. The youngest member of the family, Edmonia, became a missionary preceding her sister, Lottie, to China. The father's death occurred when Lottie was but twelve years old. On a business trip to Memphis to buy cotton he was on a burning boat. In his effort to save a heavy trunk that contained his money, he was stricken with apoplexy and died. As a family the Moons were inclined to religion, education and adventure.

Hostess: Miss.....will speak on Lottie Moon's Childhood and School Days.

Speaker: Lottie Moon was born in the year 1840. Reared in plenty she was free from every care and responsibility. She had blue eyes brown braids, a merry disposition and was the leader in all the fun and frolic. At the age of 14 she was placed in school at Charlottesville. At 17 she entered college specializing in modern languages and when 21 the degree of Master of Arts was conferred upon her. She had an attractive personality, was brilliant and possessed a most responsive mind. But, as she stepped from the class room a serious time was ahead. War was on "that was to place Virginia in a bloody seige for four long years."

Hostess: Miss.....will tell of Lottie Moon's Conversion.

Speaker: As a young girl Lottie Moon was never responsive to the religious atmosphere surrounding her. Her father was a Presbyterian and her mother a Baptist whose influence reigned in the Moon household. Lottie Moon knew her friends were interested in her conversion but she absolutely felt no need for prayer. She was converted, however, at the age of nineteen under the preaching of Dr. John A. Broadus, later president of the Southern Baptist Theological Seminary, Louisville, Ky. From the day of her conversion she seemed to plan something definite in her life for the Master.

Hostess: Miss.....will speak on Miss Moon, a Teacher.

Speaker: Miss Moon's educational venture started right after the war, when she turned her special attention to the little sister, Edmonia. There was much study together especially in languages. Later she was a private tutor in a family in Alabama, assisted in organizing a girls' school in Kentucky, and finally located in Georgia where she was teaching at the time of her mother's death. In 1872 Edmonia felt the call to China and in 1873 Miss Lottie Moon sailed. Receiving from Virginia and Georgia friends her last mail before sailing, she replied "You send while I carry." In her chosen profession she accomplished marvelous results for she was entirely responsible in north China for five day schools for girls; one for women; and her own headquarters was departmentalized into three schools.

Hostess: Miss.....will bring us a message on Miss Moon in China.

Speaker: Miss Moon arrived in Shanghai, China, 1873. She wrote delightfully of her voyage and was graciously received by all the missionaries. She was very happy because of the many beautiful expressions that came to her of the work of her little sister. She had now entered a country that was to be her home for forty years. She made remarkable progress with the language, placed her church membership with Chinese Christians and together she and Edmonia identified themselves with a school work that proved a blessing to the Chinese. She dressed in Chinese fashion, in modified form, and her work was mostly with women and girls.

Hostess: Miss.....will tell us about "The House at the Little Cross Roads."

Speaker: Miss Moon's activities were in various parts of north China with Tengchow as her headquarters. In this city, whose history dates far before the birth of Christ, she obtained a little Chinese house more than 300 years old, and in these quarters she and her sister began their school work. The home was known as the house at the LITTLE CROSS ROADS. From Virginia she had brought the Marechal Neil rose, myrtle, pomegranate tree, some old fashioned flowers as touch-me-nots, hollyhocks, verbenas, mignonette and roses. The same cordial hospitality that radiated from Viewmont was felt in the house at the LITTLE CROSS ROADS. The first sad blow came when it was necessary for Edmonia, because of ill health, to return to America. The house at the LITTLE CROSS ROADS was ever open to missionaries and Chinese friends. Its atmosphere was social, scholarly and cheerful.

Hostess: Miss.....will bring us a message on Miss Moon's Appeal for a Christmas Love Offering.

Speaker: With evangelistic force small in China and Miss Moon's ambition soaring for more workers she wrote the Board constantly and always with the response "no funds." Through our Foreign Mission Journal in 1888 she appealed to the women of our southland. She suggested a special week of prayer, to be followed at Christmas time, the gift giving season, with a love gift for foreign missions. She was greatly in need of two women workers and was convinced with an increased force "There would be lengthening of cords and strengthening of stakes." So our first "Love Offering" for foreign missions was given, and, there was a sufficient amount for more than the two workers. 'Twas Christmas in the Southland and Christmas in China."

Hostess: Miss.....will speak on Miss Moon's Experiences in Her Latter Years.

Speaker: Troublous times came in North China and in 1911 Miss Moon went to Japan for safety. After her strenuous work in China, the winter in Japan was very helpful. Returning to China she organized Red Cross work and finally arrived (after much protest) at the house at the LITTLE CROSS ROADS. The country was experiencing an awful famine; then came a small-pox plague and other dreadful diseases. Miss Moon wrote for aid, but without success. She withdrew every penny from her personal account for the sick and sufferings, with a notation on

her bank-book "I pray that no other missionary will ever be as lonely as I have been." She begged to be taken to a cave to die, as was the custom with those past seventy, that funds for her maintenance could be applied on younger missionaries. The debt on the Board, forgetfulness of southern Baptists, helplessness of Missionaries, and starving Chinese threw a cloud over her spirit. Her brilliant mind was in confusion.

Hostess: Miss.....will tell us of Miss

Moon's Last Voyage.

Speaker: Her missionary friends decided Miss Moon should return to her homeland. On December, 20th, 1912, with a missionary nurse she sailed for San Francisco. On Christmas Eve, December 24, 1912, the ship gently anchored at Kobe, Japan. Lottie Moon, whispering a friend's name, smiling and with hands clasped in Chinese fashion, went to her heavenly home. It has been said "Lottie Moon, Virginia's gifted daughter, was God's precious gift to China and she was a Christmas gift to Heaven."

According to Japanese laws the body was cremated, the little urn was brought to the shores of the homeland by its custodian, across the continent to Virginia where memorial services were held for one who had for forty years "Given her best for the Master."

Hostess: Miss.....will speak on "Our

Lottie Moon Offering."

Speaker: Four decades have passed since the first appeal came to our W. M. U. from Lottie Moon for a Christmas Offering for foreign missions. As she was an inspiration then, so her name and memory are still an inspiration as is acknowledged by calling this offering "The Lottie Moon Christmas Offering for Foreign Missions." It is especially fitting to name it thus for it was Christmas time when she first went to China, Christmas time when she left China, and Christmas when she went to her Heavenly Home.

In the church yard at the end of the street on which stood the house at the LITTLE CROSS ROADS, the Chinese erected a monument "To bequeath the love of Miss Lottie Moon, an American Missionary." To them she was known as MOO La Dee and they loved her because she told them of Jesus.

Tonight we bring our love offering with love in our hearts for the beautiful and inspiring life of Lottie Moon, for love of our foreign mission work and workers, and most of all for our love of Him who said "Go ye into all the world and preach the gospel to every nation."

Hostess: As the story of Miss Lottie Moon has been given to us with such interest we hear that same ringing appeal that called her into service for Christ.

LATIN-AMERICA waits on Southern Baptists. Have we an answer? (Answer: "Take my life and let it be," sung softly by entire circle.)

AFRICA calls for the light from southern Baptists. Have we a reply? (Answer: "Send the Light" sung softly by entire circle.)

JAPAN is looking to southern Baptists. Do we hear? (Answer: "Make Me a Channel of blessing," sung softly by entire circle.)

CHINA waits on southern Baptists. Is there a response? (Answer: "Where He Leads Me I will Follow" sung softly by circle.)

THE MISSION FIELDS OF EUROPE wait on southern Baptists. Have we heard that Macedonian call? (Answer: "I'll Go Where You Want Me to Go, dear Lord," sung softly by entire circle.)

And now as the nations of the world look to southern Baptists for the gospel story, and as the Master looks to us to make good our vows of allegiance to Him, let us give of our substance that there may be the wherewithal to carry on His work.

Solo: "Give of Your Best to the Master", at which time one member steps forward holding a box covered in silver paper and as solo is softly rendered entire membership circles around the person holding the offering box presenting their "Christmas love gifts for foreign missions."

Benediction

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Another Birthday

Thanksgiving Day, Nov. 28, 1929, was my 22nd birthday, ministerially speaking. This day has its memories that time cannot efface. As I meditated I was carried back to that Thanksgiving Day 22 years ago, Nov. 28, 1907. It was in the First Baptist Church of Philadelphia, Miss. A goodly crowd of people had gathered there for it had been announced that a preacher would be ordained there that day.

Many of the faces that looked in on that occasion have passed out of sight, and over the mystic seas have gone their souls. Rev. E. J. Hill, now of Memphis, was pastor, and the other ministers present were Jas. E. Chapman, R. L. Herrington, and W. H. Evans. Tremblingly I faced that presbytery and that audience, for the weight of the task was heavy upon my soul. I knew responsibility and the burdens of the gospel ministry; and for several years, Jonah-like, I had run from the ever-present call of the Master. The call of a political career and the urge of home-ties made me falter and flee from the task.

But some weeks before this eventful day "I surrendered all". I withheld nothing. The burden of refusing His call had become so heavy until I prostrated myself at my Saviour's feet and pledged Him the best I had for the rest of my life. Happy: I was so happy when I made that final surrender that I pulled my old gray mare to the roadside and hitched her and shouted for joy. I was a candidate for office when I reach that decision. I was canvassing the county of Leake riding in a buggy drawn by "Old Gray." When I stopped that night I did not discuss my candidacy much, but retired to my room and wrote my pastor a letter telling him of my decision. I do not remember all I wrote, but among other things I told him that I was considering the matter of withdrawing from the race and entering the active work of preaching; but would wait his reply. He advised to go on with the campaign, and when the election was over then announce my decision. I

took his advice, and was elected.

The hands of the presbytery were laid on my head. Elder Jas. E. Chapman, now infirm but of blessed memory to me, preached a good sermon; Elder E. J. Hill, my father in the ministry, led in the prayer, one which I will never forget, and I started on the road for my blessed Lord.

I have never regretted my surrender to the ministry. In fact, I never knew real joy before then. The Lord has been wonderfully good to the poor preacher these twenty odd years. I have served first and last in thirty-five churches as pastor, I have had some of the best folks in the world members of my churches; He has given me such wonderful friends; I have had a fair measure of success, always had all the work I could do, and have baptized more than 1,000 people. Oh; it is a great life. I had rather be a humble Baptist preacher than to be a multimillionaire or to be the president of the United States.

"Praise God from whom all blessings flow;

Praise Him all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son and Holy Ghost."

Notes and Comments

The newly organized Scuna Valley Baptist Church, near Coffeeville, not only starts off right in the matter of putting the Baptist Record in the homes of its members, but the women have organized a healthy W. M. S. Listen for the next step by this fine church.

Dr. W. E. Farr, of Grenada, has just returned from a successful revival with Pastor W. A. Sullivan, and his good people of First Baptist Church, Natchez.

Someone has a standing offer of \$1,000 to every one who will find one Scripture authorizing infant baptism. It is not taken, and yet smart men practice it.

Dr. Harry L. Martin, of Lexington, recently assisted Pastor R. A. Kimbrough in a revival meeting at First Baptist Church, Charleston. Those who heard him remarked on his wonderful preaching.

The Emergency Fund Program for the saving of Baptist integrity and our colleges is over. Thousands of "Baptists" gave nothing to this noble cause and some other thousands gave as little as they could get by with. But few gave all they were able to give. Our conscience on giving is not very acute.

The Lord's cause is about the only place where most people are really stingy. They will give their children money two or three times a day for the movies or drinks or candy, but will not give them even a nickle for the Lord on Sunday; they will pay \$500.00 on a trade-in of cars, but will faint if they are asked for \$10.00 for the Lord. Surely Paul was right when he called us "a peculiar people."

NATCHEZ

Dr. W. E. Farr, Grenada, Mississippi, did the preaching in a meeting with The First Baptist Church, Natchez, beginning Nov. 18, and closing Nov. 29. Several things can be said about the meeting:

1. The attendance grew from the beginning, notwithstanding the

inclemency of the weather and an unusually large number of counter attractions (distractions).

2. There was a continuous increase of deep spiritual interest. I have never been in a meeting where, apparently, there was more praying done. Five prayer circles met every day for special prayer.

3. There were forty-four additions to the membership of the church, thirty-nine of whom were by profession of faith and baptism.

The praise and honor all belong to God.

As to Brother Farr, I had never had him with me in a meeting before. He preaches the gospel of Christ. He is safe, sane, four-square brotherly—withal one of the finest, most spiritual and consecrated men with whom it has even been my good fortune to work. From what I saw and heard of him here, I unhesitatingly commend him to all my brethren everywhere.

—W. A. Sullivan, Pastor.
First Baptist Church, Natchez.

A REAL GOOD ONE

Just a word about one of God's real good men. It has been my privilege to be in a meeting at Oakvale, Miss., during the month of October with Rev. W. S. Landrum of Monticello, Miss. And I wish to speak a word in the behalf of Landrum and his most excellent wife. They had the church in a fine shape for the wonderful meeting that God did give us. I learn that he has given up his work at Monticello and is open for other work. I don't know of a finer man and woman of God than these two saints are. They are both college and seminary graduates and are of the most loyal consecrated folk that I know, now why not some good church or churches of our own state call them over to the service of the Master. For I understand that there is another state calling them to their field for labor. I dare any church that is in need of a real preacher and worker for the Lord to look them over if they do they will call I feel sure. After a summer of twelve meetings and nearly 200 additions to the church I am back at Meadville and in Franklin county for the work that I have been at for more than nine years. Work goes well and all are happy so far as the pastor can hear. Hoping that some good church will investigate and call this good brother Landrum to the work of the Master within the state before some other state gets him I am yours in the Master's service.

—W. A. Greene.

ROCKEY HILL CHURCH, SMITH COUNTY

I noticed in last week's Record the progress at Conehatta under Rev. S. A. Murphy's leadership. I want to tell you some of the things that we have done since he came to us. First our church building has been made larger and painted, and the inside has been supplied with an instrument with plenty of song books. Second, we had no Sunday school now we have one of the best in the State for a country church. Third, the Baptist Record has been placed in 90% of the homes. Fourth, our membership has nearly

doubled itself, and we are paying more to all objects than we did. We are proud of brother Murphy because he gets us to do something. Brother S. A. Murphy is now a senior in Mississippi College. Pray for us as we try to follow his wise leadership for next year. The Lord be praised for using this young man.

Very truly yours.

—M. L. Nichols, S. S. Supt.

WEEKLY HEALTH SUGGESTIONS

By Felix J. Underwood, M.D.,
State Health Officer, Mississippi State Board of Health.

The Value of Screening in the Prevention of Malaria.

A concrete illustration of the value of screens as a means of protection from malaria is furnished in a comparison submitted by the efficient health department of Caddo Parish, in the neighboring state of Louisiana. In that parish, there has been no change among the occupants of 76 houses that were screened in the fall of 1927. A comparison of the malaria experience of these people, and that of the occupants of 83 unscreened houses in the same localities during 1928 is given below.

	Scr'nd.-unscr'd.	
No. of houses	76	83
No. of occupants	343	389
No. of malaria cases in 1928	9	67
Per cent with malaria in 1928	2.7	17.6
No. mosquito bars bought in 1928	12	156
From a cost standpoint, the malaria experience of the two classes has been estimated to have been as follows:		
	Scr'nd.-unscr'd.	
Average amt. spent per family for mosquito bars	\$.39	\$4.57
Average cost per family due to malaria, estimating each case to cost \$25.00	3.00	19.03
Total average cost	\$3.39	\$23.60

On the above basis, it costs each family living in unscreened houses about \$20.00 more per year to live than it does those who live in screened houses of the tenant type, the net loss is \$10.00 in one year. But, since screens with proper care will give at least three years service before renewal is required, the loss during a three year period is \$50.00, over \$17.00 a year.

Screens are not a rich man's luxury. The rich man can better afford the inconvenience and loss incidental to malaria attacks in himself or family than can the poor man. If the poor man cannot persuade his landlord to screen the house he occupies, he should screen it himself. He will not only save money thereby, but protect the health of himself and family and learn that it is possible to get a comfortable and refreshing night's rest in the summer free from annoyance.

Full information as to how a house may be effectively screened can be secured from the county health department.

The Sunday School Department

SUNDAY SCHOOL LESSON

Dec. 8, 1929

Helping Neighbors in Need.

Matt. 25:31-46

(From Points for Emphasis by H. C. Moore.)

Golden Text—Thou shalt love thy neighbor as thyself, Lev. 19:18.

1. The Final Separation will occur on the Judgment Day. Christ will come in glory, attended by the angelic host, and will occupy his glorious Judgment throne. Before him shall be gathered humanity. As a shepherd folding his flocks as eventide separates the sheep from the goats, so will the divine Shepherd separate obedient followers from rebellious unbelievers. As the Sanhedrin in rendering its decisions placed the acquitted on the right and the convicted on the left, so will the Judge of all the earth do on the Last Day. It will be the final and unalterable separation of the righteous from the wicked.

2. The Final Reward will be bestowed upon the righteous. The Judge will bid them enter fully into the inheritance of the Kingdom prepared for them from the time earth's foundations were laid. He will mention and magnify their earthly labors outspringing from faith and love. He will tell how they helped him: food for his hunger, drink for his thirst, hospitality for his homelessness, clothing for his destitution, sympathy for his sickness, consolation for his imprisonment. In their modesty the righteous will not recall a single act of meritorious service. When was the mighty Judge ever in need of the poor help they could render him? But he will respond that he had identified himself with his people, even the least and lowliest; and hence in serving them they were serving him.

3. The Final Doom will be pronounced upon the impenitent. The sentence will include banishment from the divine presence, the curse of their own wickedness, consignment to the eternal fire, and association forever with the devil and his angels for whom hell was prepared. But the wicked also will be called upon to stand the test of character and conduct. Alas, their sins of omission, to say nothing of flagrant transgressions, will be sufficient to condemn them. They will remonstrate in almost the same language as used by the righteous; assuming, however, that they had neglected nothing while the righteous felt they had done nothing. But the Judge will show them their neglect—how in pride, lethargy, and selfishness they had on earth ignored and maltreated lowly believers.

4. The Final States, both of them eternal, will then be entered by all in accordance with the Judge's decision. Those on the left will turn away downward into the Everlasting Prison. Those on the right, led by the Judge and King with his retinue of angels, will mount up the heavenly battlements with peans of victory.

NEWS NOTES

Side Lights on the Sunday School

Lessons for 1930

Peloubet's Select Notes

The greatest possible wealth of practical helps, on the International Sunday School Lessons, presented in easily workable manner, and suggestive of best method of treatment. \$1.90; postpaid, \$2.00.

Tarbell's Teachers' Guide

Commended by preacher, teacher and student in connection with the

International Lessons. Topics for the older and younger, and Teacher Training Suggestions. \$1.90; postpaid, \$2.00.

Arnold's Practical Commentary

The busy teacher's handbook. A low-priced commentary in concise form. Bible dictionary, blackboard hints, maps, applications, comments and suggestions. 90 cents; postpaid, \$1.00.

Broughton, L. G.—Kingdom Parables and Their Teachings, 75 cents. (R-2.)

Broadus, J. A.—Matthew, \$2.50. (A-4.)

Bruce, Alexander B.—The Humiliation of Christ, \$1.00. (D-1.)

Carroll, B. H.—Four Gospels, Vol. 1, \$3.00.

Carver, W. O.—Self-Interpretation of Jesus, \$1.50.

Dodd, M. E.—Prayer Life of Jesus, \$1.50.

Doran's Minister's Manual, \$2.00. (D-1.)

(Brief Outline on Every Lesson.)

Erdman, C. R.—Gospel of Matthew, \$1.00.

Frost, J. M.—Moral Dignity of Baptism, \$1.00.

Gaebelein, A. C.—Gospel of Matthew, \$2.00. (O-3.)

Horton, R. F.—Devotional Commentary on Matthew, \$1.00. (R-2.)

Morgan, G. C.—Gospel of Matthew, \$3.50. (R-2.)

Morgan, G. C.—The Crisis of the Christ, \$3.00. (R-2.)

(Continued on page 15)

Winnsboro Granite Monuments Maintain Memories

*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—genuine Winnsboro Granite. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

OF ALL THE GRAY GRANITES, Winnsboro Granite "The Silk of the Trade"

stands preeminently the most lasting, the most beautiful and inscriptions on it most legible.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.



Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

Write for free descriptive literature.

Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.

(Continued from page 6)

Going is profitable. Gadding is always costly. It was costly to the prodigal who found himself out of funds and out of fellowship in the far country. Thank God, he was not out of relationship. He still realized he was a son, for he said "I will go to my father." Relationship, the strongest tie in the world—fellowship, as you know, the weakest. Are there any of God's children here tonight who have gone gadding into the far country? Is there some soul here which is singing that mournful dirge—one of the most mournful I know in any hymn book:

"Where is the blessedness I knew
When first I saw the Lord,
Where is the soul-refreshing view
Of Jesus and His Word.
What peaceful hours I once enjoyed,
How sweet their memory still,
But they have left an aching void
The world can never fill."

No, my friends, as I have said before, ten thousand worlds like this could not fill the aching void in the heart of the prodigal. Ten thousand worlds like this could not fill the aching void of one who has quit going and gone to gadding from the Father's house.

Yes, there's hope, yes, there's encouragement. No matter how long you have gadded or how far you have gadded, He says: "Return, Oh, return backsliding Israel, and I will heal thy backsliding." Don't spend your time with liniments and bandages trying to do your own healing. He alone can heal. "Return, Oh, backsliding Israel and I will heal thy backsliding." Realize that you are in the world, not of the world. That you are called not to gad but to go; and you can afford to go anywhere when you go in the power of Him who says, "Go and Lo, I am with you always, even to the end of the age." He reminds us that we need not be afraid of men's faces. He reminds us that He went with them all through the ages. That He went with Peter into the jail when Peter didn't have influence enough to keep out of jail, but power enough to open the jail door. He reminds us that He went with Paul and Silas into the jail at Philippi and they had that wonderful midnight praise and prayer meeting and they were liberated. He reminds us that he went with John Bunyan into the jail at Bedford where during his twelve years of imprisonment he wrote the book that has been translated into more languages than any book in the world outside the Bible. I am sure that more visitors go to Bedford because of this Baptist preacher who spent twelve years in jail than for any other reason.

He reminds us that he was with the Baptist preachers who were arrested and were defended by Patrick Henry; who read the indictment, "Charged with preaching the gospel of the Son of God"; who waved the indictment over his head saying,

Why experiment with unfamiliar soaps and lotions

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has brought relief and happiness for fifty years to millions all over the world
Soap 25c. Ointment 25c. and 50c. Talcum 25c.

"My God." The Judge rapped for order and dismissed the case.

He reminds us that He went with the martyrs to the stake, and goes with the martyrs now—for there have been many martyrs who did not die at Smithfield. Wives enduring martyrdom because of persecuting husbands. Faithless sons and daughters forcing martyrdom upon their parents as they bring their gray hairs in sorrow to the grave. We can never afford to gad, and can always afford to go.

And sinner friend, if you are here tonight I want to say that your chief trouble is gadding. Gadding here, there, and yonder to try to find salvation where it cannot be found. Gadding to good resolutions; gadding to the dependence on quitting this, or doing this or that or the other. What we need is cleansing on the inside. As Brother Furr showed us in the illustration in his striking sermon last Sunday night. You remember he had a glass soiled and black on the inside. He rubbed the outside with a cloth but made no impression. Then with this same red cloth, representing the blood of Jesus, he cleaned the inside of the glass. That's what we need, that's what we must have—internal cleansing. We must quit our gadding to other people and other influences and come to Jesus who alone can save.

An old Chinese Christian begged a missionary to send them a preacher. Said he:

"We don't want a fine, stuck-up young man, whose voice can't be heard beyond the third seat, though he may be full of wisdom inside. We want a man who goes about like the night watchman. He makes only two sounds: Pok, pok! Pok, pok! And the old man got up and went round the room imitating the way in which the watchman strikes his bamboo at night to warn the thieves. We want a man to go through the villages with a loud voice, saying, Jesus can save! Jesus can save!"

Yes, that's the need of the old sinned world today. Jesus can save! Jesus can save!

An old sailor had come back from a whaling trip. He was asked to go hear an eloquent preacher. "How did you like the sermon?" said his friend who had taken him. "Wasn't it a fine sermon?" He replied, "Yes, it was shipshape, the mast just high enough, the sails and the rigging all right, but I didn't see any harpoons. When a vessel goes on a whaling voyage, the great thing is to get the whales; but they don't come because you have a fine ship; you must go after them and harpoon them."

Yes, one of the chief things about a whaling vessel is the harpoon. One reason some of our sermons are not more effective is because they lack the harpoon.

A fire broke out in the great Woolworth Building in New York. It was on the 43rd floor. A ladder was rushed to the building but it reached only to the fourth story, it lacked 39 stories. It was short. It makes us think of the text: "All have sinned and come short of the glory of God."

I read of a preacher who went to preach to some convicts in the prison. He noticed two chairs

draped in black. He asked the reason. He was told "These chairs are draped for death. The men who will sit in those chairs today will hear their last sermon." This preacher, you may be sure, was tremendously impressed, and it made him realize as never before that every time he preached he preached as a dying man to dying men.

I was impressed at the funeral service today of the poor unfortunate fellow who tried to commit suicide when he cut his wrists over his wife's grave sometime ago but was rushed to the hospital and saved, but who a day or two ago succeeded in killing himself. As the great throng was gathered crowding the Undertaker's Parlors I seemed to be impressed solemnly that perhaps some chairs there were draped for death, that perhaps some were hearing their last sermon.

Yes, like the old Chinese—what we need are men with the message—Jesus can save! Jesus can save!

I have great admiration for that telegraph operator on the Santa Fe who working after hours, constructed on a hillside near Arkansas City, Kansas, with whitewashed stones in letters 16 feet high and running for 500 feet—"CHRIST DIED FOR THE UNGODLY." He has rebuilt these letters three times in thirty years, and God only knows how many have been brought to the Lord through this wonderful message. It is blessedly, gloriously, true that Christ died for the ungodly.

An old man once confessed that it took him forty years to learn three simple things. First, that he couldn't do anything to save himself. Second, that God didn't expect him to; and, third, that Christ had done it all.

Maybe you haven't been forty years, but perhaps I look into the eyes of some tonight who still haven't learned these three things. God grant you may learn them here and now—that you cannot do anything toward saving yourself; that God doesn't expect you to; that Jesus has done it all.

I love to think of the two men who knelt in the courtroom after many, many years of separation. They had been chums when in school together. Now when they met one was on the bench and the other was in the prisoner's dock. The prisoner was found guilty, the Judge didn't like at all to sentence his old chum but he had to do it, for justice must be carried out. He sentenced him either to a term in the workhouse or a fine of 20 pounds, about \$100.00 in our money. Then immediately after pronouncing the sentence the Judge took off his robe, went down and stood by the prisoner, putting his hand in his pocket took out the 20 pounds and paid the fine.

Of course, that makes you think of what Jesus, our Redeemer, has done for us. The CHRIST who died for the ungodly. The CHRIST who

(Continued on page 14)



Fight Colds and Flu!

The "Danger Spot" for colds is the mouth and throat. Protect that Danger Spot. Stop colds before they start. Gargle Dr. Tichenor's Antiseptic night and morning. An effective germicide even when diluted 1 to 3 parts water. At your druggist.

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ANTISEPTIC
A HOUSEHOLD
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Warden: "There is a lady to see you, No. 33."

Convict 33: "Tell her I'm not in."

Teacher—"Give me a sentence with the word calcium."

Pupil—"When President Coolidge went fishing the fish didn't let calcium."

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study: Deut. 6:6-8, 20-25

Our studies for the past six months have been about children and young people of the Bible, and we have tried to learn from these, some good, some bad, lessons that will help us to live as we should. Now, it is sometimes very hard to be good: even older people find it so. Our lesson today tells us two things that are necessary to real goodness: one is to love the Lord with all our powers: the other is to know God's word, and to have it in the heart, knowing and learning it by heart. Fathers and mothers who love God and His word must teach the word to their children, and show them how to learn it. Besides this, it must not be just a Sunday matter never spoken of during the week, but when people are sitting by the fire with their children, or on the front porch in summer, when they take a walk together or when they get up in the morning or go to bed at night, they ought to be glad to talk to their children about things that are in the Bible. I know a family in which a young chicken from some unknown place, came to live: the father named it Gershom (Ex. 2:22) because it was a stranger, and it lived in that home a long time, after a while raising a family of its own, and was always called Gershom, (a stranger) because they didn't know where it came from. Of course, it didn't matter so much about knowing this name and its meaning, but it is important to know what the Bible says about sin, and repenting of it, and faith in Jesus, and daily life, and all those great things that we find in the Bible. Our lesson says that we must know these things as well as if they were written on our hands or foreheads, and the Jews used to carry this Scripture and three others written on parchment, bound on the arm or on the forehead. Can you think of anything that ought to remind us of God's word? How about having family prayers every day? That ought to be to us like a "frontlet" on our forehead.

I wish that every father and mother, when a son shall ask questions about the Bible, might be able to reply that God has commanded us to keep His Statutes, and to fear Him, for our good always. And, dear children, will you not, by learning these things, and doing them, be under the Lord's guidance, for your good always?

My dear children:

We have today sent to Bro. Thompson at the Orphanage our check for \$25.00 with our love to the orphans, and wishes for a happy Thanksgiving for them. Many of you have sent your little gifts for this purpose, and I am glad we have as much as this to send. As you see, we have a number of letters today. I always know, when you don't write, that soon you will, and I don't get discouraged—not much.

You will notice that our Bible Study for today is the last one for this year. I will try to tell you next week what we will take for 1930, and to give you the course. Quite a number have been studying with us this year, and I hope we will have even more for the new year. Next week, I hope we will have, also, a plan of something we can do for Christmas, something that will make somebody, a special somebody, happy. This is one of the best things, I believe, that we can do to celebrate Christmas, and will make us happy, too. You must try it, and see if it doesn't.

Much love from

—Mrs. Lipsey.

Heidelberg, Miss. Nov. 18, 1929

Dear Mrs. Lipsey:

We are the Sunbeam Band in the Heidelberg Church. We have twelve

members and enjoy your letter and Bible Study each week—we like to read the letters too from other children.

You will find enclosed 75c for the Bible Inst. Girl. We are planning to send something for the orphans later.

Love to you and the children of the Circle.

Sincerely,

Addie Rena Lightsey, Pres.
Mildred Ellis, Sec'y.

I am so pleased to hear of your using our Bible Study, dear children, as well as to receive your good contributions. Won't you write to us again? Please do, and thank you.

Star, Miss. Nov. 15, 1929.

Dear Mrs. Lipsey:

After almost a year your little friend is back again. I enjoy the Children's Page each week. I feel so sorry for little Donald and wish I could see him. I sent him a long letter and two of my story books to help him while away the time.

I want to tell the Children about my pets. I have a puppy named Joe, a cat named Moride, a Belgian Hare named Peter Rabbit, a canary bird named Tommy and 3 little fish, named Spotted, Gold, and Silver.

My cripple brother, Rob Ray, older than I, had pneumonia last week and passed away Tuesday night. As we both were crippled, we were lots of company to each other and I miss him so much. But "God knows best."

I'm sending 5c for Miss Gladys and 5c to the orphans.

If any of the "Page Children" care to write me a letter I would appreciate it just now when I am so lonesome.

Your little friend,

—Ernest Clark.

My dear little friend, I am so glad to hear from you again, and so sorry about the sorrow and loss that has come to you and your father and mother. It is indeed hard, but tho hard, you are right to say that our Heavenly Father knows best.

Donald wrote me of getting the nice books and letter from you: he appreciated them very much.

I have added your money to our lists, and thank you. I'm sending my love to you all.

Courtland, Miss. Nov. 23, 1929.

Mrs. P. I. Lipsey,
Clinton, Miss.

Dear Mrs. Lipsey:

I am writing to the Children's Circle. I am twelve years old and in the 8th grade. My teachers are Miss Pollard and my Daddy. I sure have to work hard. I am taking music and have a good music teacher. I am a brunette 4½ feet tall. I haven't any pets: I have a dog at my grandmothers we think a lot of. I have two sisters, one older and one younger, Bessie and Willie Ruth. I have written to the Children's Circle once before. I am thankful I have a mother, father and sisters.

Your friend,

—Jessie Sheperd,

Indeed, we have much to be thankful for, Jessie, in the dear ones God has given us, and must thank Him for them. And you must be thankful, too, for your books and your music, which are going to mean so much to you in coming years.

Scooba, Miss. Nov. 22, 1929.

Dear Mrs. Lipsey:

We are sending 10 cts for the little orphans.

We are twins and can't anyone tell us apart. We were 8 years old the 31st of July.

We go to School every day, and to S. S. every Sunday. Our teacher is Mrs. C. E. Bass. We love her very much.

We have two little brothers. Their names are Malcolm, Jr., and Grady Dorrell.

Your little friends,

—Jean and Joyce Hopper.

When Jean falls down, girls, does Joyce cry? I have quite a number of twins on our list, and am glad to add your names to it. Thank you, and write again.

B. B. I.

Brought forward	\$11.00
Junior Class, Longview,	
Mrs. E. Y. Wilder	.80
Alta Williams	.10
Mary Well Ford	.10
Marjorie Green	.10
Majoria Slawson	.10
Lettie Bunch	.10
Intermediate Girls, East Fork	
S. S., Smithdale, Mary	
Farrer, Sec.	1.50
Quitman Sunbeams, Carrol	
Lawd, Leader	1.25
Ernest Clark	.05
Dinford Brown	.25
Mary Bell Phillips	.10
Juanita Ballard	2.00
Elizabeth Loy	.05
Heidelberg Sunbeams, Mil-	
dred Ellis, Sec.	.75
Miss Stevens' Class, Smith-	
ville	.50
Cash	.30
Total	\$19.05
Orphans	
Brought forward	\$20.32
Charley B. Williams	.10
Thelma and Josephine	
Winstead	.20
Ernest Clark	.05
Dinford Brown	.25

Stonewall Sunbeams, Miss	
M. Fortenberry, Ldr.	1.25
Wilburn Skelton	.10
Miss Stevens' Class	.75
Mr. R. Camp	1.00
Mr. Camp's grandchildren,	
the Smith children	1.00
Total	\$25.17

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A new instructive book, "Piles Treated Without Surgery," fully illustrated, printed in colors and copy-righted, has been published by Dr. McCleary, the noted Rectal Specialist, C-530 Elms Boulevard, Excelsior Springs, Mo. In it Doctor McCleary tells how sufferers from Piles can be easily and successfully treated in a few days without surgery; without the use of chloroform and ether. The McCleary treatment has been successfully used for over 28 years. Over 18,000 cases of rectal trouble have been treated by Dr. McCleary and his associates. If you suffer with Piles or other rectal troubles, write Dr. McCleary today for a Free copy of this book and their large reference list of former patients. All literature sent in plain wrapper free and postpaid.—Adv.

Wins Wife as First Prize!

If you don't think your whole life can be changed by chance, read this. It is the story of a young man who was pretty well down and out, but he figured he might win a prize if he took some advice.

"As far back as I can remember I had been a weakling," says Mr. Calvin L. Floyd of Orlando, Florida. "A headache, it seemed, was to be my life companion. I was always dizzy in the mornings. Nothing I

ate seemed good for me. Then I attended a health lecture in a sanatorium and the physician talked on 'faulty elimination.' That was certainly my trouble. One of the patients asked him about Nujol. He recommended it highly. I decided to try one bottle to see if there was anything in what he said about natural lubrication for the human body.

"Long before I had finished the first bottle my 'companion-headache' was gone. No more tired out feeling. I get a real kick out of life now. By the way, I almost forgot to tell you I found a new life companion, too!"

Perfectly simple, wasn't it? Mr. Floyd just learned the normal natural way to get rid of bodily poisons (we all have them) and nature did the rest. Why shouldn't you be well?

Nujol is not a medicine. It contains no drugs. It is effective, so you will be "regular as clock-work." You can buy it at all good drug stores in sealed packages for less than the price of a couple of good cigars.

Begin today. Millions have found that Nujol makes all the difference in the world. Nujol will make you feel fine and you can prove it.



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The Kind You Want For Your Friends

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B. Y. P. U. Department

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AUBER J. WILDS, General Secretary
 Oxford, Mississippi

They Are All Getting Ready To Go

Listen! I hear them saying everywhere, "We're off to Memphis December 31st. We just can't miss that first Southwide B. Y. P. U. Conference" and how can they? It will offer everything possible from an inspirational standpoint, and everything possible from practical idea standpoint. Here are some of the things offered—"There will be five conference periods for the discussion of problems, plans, and projects for every department B. Y. P. U. in the churches, General Organization, Adult Union, College B. Y. P. U., City and Associational B. Y. P. U., and life problems of youth." Here is a list of conference leaders, W. W. William, Florida; J. L. Corzine, S. C.; E. J. Wright, Virginia; J. T. Watts, Maryland; Lyman Hailey, Ky.; L. W. Wiley, Ill.; J. P. Edmonds, Ark.; J. C. Hockett, Jr., Mo.; T. H. Farmer, Okla.; Geo. W. Elam, N. M.; T. C. Gardner, Texas; Joe B. Mosley, La.; Auber J. Wilds, Mississippi; Henry C. Rogers, Ala.; E. S. Preston, Ga.; W. D. Hudgins, Tenn.; Sibley Burnett, Ga.; E. E. Lee, Texas; J. E. Lambdin, Tenn.; Frank H. Leavell, Tenn.; Mrs. A. L. Crawley, Tenn.; Mrs. J. E. Lambdin, Tenn.; Miss Grace Conn, Texas; Miss Cecelia Durscherl, Mississippi; Miss Elizabeth Perry, Alabama; Miss Florrie Lee Lawson, S. C.; Miss Winnie Rickett, N. C.; Miss Roxie Jacobs, Tenn.; Mr. J. A. Ivey, N. C. And here are some of the speakers that will bring the inspirational messages during the conference: Dr. Geo. W. Truett, Dr. Wm. Russel Owen, Dr. John L. Hill, Dr. Walter Binns, Dr. W. P. Powell, Dr. I. J. Van Ness, Dr. Ullen Leavell, Dr. Marshall Craig and others. The Bellevue Baptist Church Memphis girls quartet will render special music, and Mr. I. E. Reynolds and Mr. Wm. H. Preston will lead the singing. Don't question? whether or not you will go, GO if you possibly can, it will do you good and through you a great blessing will come to your people back home. WE EXPECT TO HAVE FIVE HUNDRED (500) MISSISSIPPI B. Y. P. U. ENTHUSIASTS TO ATTEND THIS CONFERENCE.

Associational B. Y. P. U. Secretary Wins Trip

Miss Ruby Norris, of Taylor, Miss. has won a trip to Chicago. Miss Norris is a member of the 4-H Club and with about fifteen others in the State has been recognized by the I. C. Railroad as winner in a contest state wide. Miss Norris goes to Chicago at the expense of the railroad. No better Associational B. Y. P. U. Secretary in the state than she, serving faithfully as secretary of the Lafayette County Associational B. Y. P. U. Usually the best in other lines are as good as the best in their religious activities.

Leland Edits "B. Y. P. U. Gleam"
 The B. Y. P. U.'s of Leland have

calling it the "B. Y. P. U. Gleam." This is a mighty good booster for any B. Y. P. U., gives them something to do and something extra to think about and at the same time "tells the world" about their work. If it is worth while why not tell others about. We congratulate the Leland Baptist Young people on their progress. Miss Eleanor Ellis, the Educational Secretary of the church, is leading in a splendid way.

B. Y. P. U.s of Moorhead Going Good

Under the superb leadership of Mr. Chester Swor, the B. Y. P. U.s of Moorhead are progressing nicely and bid fair to lead the State in enthusiastic efficient B. Y. P. U. work this year. Mr. Swor graduated at Mississippi College last Spring. He was active in religious work all through his college course, was one of the best directors the college B. Y. P. U.s ever had and is carrying his religious enthusiasm along with him. He is teaching this year in the Junior college at Moorhead. Congratulations to the Moorhead young people in having Mr. Swor among them.

Eupora Senior B. Y. P. U. Reports

An interested president reports the good work of his B. Y. P. U. Mr. T. V. Castle, president of the senior B. Y. P. U. at Eupora writes that their union is doing splendid work and they expect in increase the interest and efficiency of the union. They are specializing on variety in the weekly program, and this alone will add to the interest and efficiency of the B. Y. P. U. We are glad to have this good word from Eupora.

Please Send Us Certificates

Mississippi's leading B. Y. P. U. for 1928 writes for certificates that will entitle them to reduced rates on the railroad to the Southwide B. Y. P. U. Conference in Memphis. We are glad to send them. Not only this union but others already have asked for the certificates. Planning, as you see, weeks ahead. These certificates are free, write for as many as you will have members going via train, they entitle you to one and a half fare round trip.

Shady Grove Copiah County Adults

The adults union of Shady Grove recently had their study course and not 99% but 100% of the members took the course and passed the examination, that means everyone took it doesn't it? Congratulations, Shady Grove Adults. This interest in the study course is a pretty good index to the other work this union is doing. They plan to make it hard for some other adult union to get the state banner next year.

Lauderdale County Associational B. Y. P. U. In Big Extension Campaign

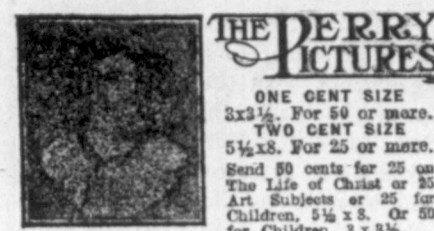
The Lauderdale County Associational B. Y. P. U. is working hard

for this year. Many meetings of the B. Y. P. U.s by groups have been held. They have as their aim "A Standard B. Y. P. U. in every church in Lauderdale by January 1st, 1930." Many of the rural churches have requested study courses and these are being held along. We are glad to pass their suggested aim on to other associational B. Y. P. U.s hoping that it may be an inspiration to them to go and do likewise.

Forty-two men, representing nineteen different states, partook of the free lunch which is served every day at Central Baptist Church Friday. One of these men had been around the world nine times, served in the Boxer Uprising in China, in the Boer War in South Africa, and in the late World War. He has nine medals. He was blown up on Hill 60 and Hill 70, and also at the Crater on Campbell's Hill—at which time King George was present viewing the proceedings from a farm house.

Forty girls and women attended the free business women's lunch. Thirty of them requesting prayer.

The Noon Meeting address was delivered by A. M. Austin, president of the Austin Clothing Company.



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Thomas J. Watts, Executive Secretary.
 1226 Athletic Club Building.
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Doctor Truett has been persuaded to put into book form his Christmas messages of the last seventeen years. These are printed just as they went from him to his people and with all the informality of such communications. A moment's reflection will show what these seventeen years have meant in the life of a church and in the history of the denomination. They vividly reflect the period which produced them. Special DeLuxe Gift Edition \$3.00.



GEORGE W. TRUETT

Edgar Young Mullins

The Biography of a World Leader

Isla May Mullins \$2.00

For a generation the tall, quiet, reserved figure of Dr. E. Y. Mullins moved among his fellows. Almost by common consent, he led the forces of Southern Baptists and became the spokesman of the Baptists of the world. Men respected him for his versatile ability, honored him for his monumental achievements, loved him for his unflinching devotion to truth; but few knew the real man. Mrs. Mullins has given us an intimate picture of her husband and has done it in such a beautiful way that the book becomes at once biography and literature.



E. Y. MULLINS

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(Continued from page 11)

loved us and gave himself for us in agreement with the Father who so loved the world that He gave His Son. And the Holy Spirit who so loved us to come and plead with us and lead us to the only place for salvation. I'm sure you will agree with me that the finest illustration of this heavenly love is the love of a mother; and it's very true as the poet puts it:

"Oh, if the tenderest mother were possessed

Of all the love within her single breast,

Of all the mothers since the world began,

"Twere nothing to the love of God for man."

What will that mother say when you tell her about her boy who has wandered away, who has disgraced her name, who has shown himself unworthy of a moment's consideration on her part? She will listen to all you have to say about the vileness and the unworthiness of this son and then she will say as the song puts it:

"Go for my wandering boy tonight,
Go search for him where you will,
But bring him to me with all his blight,

And tell him I love him still."

And yet, I repeat, this wonderful mother love is but a feeble illustration of the greater love of God, of Christ and the Holy Spirit.

FAMILY

R. O. Bankston, Pheba, Miss.

Family is a body of kindred persons of the same household. Reference may be made to kindred after the flesh or to the redeemed of God. In either case family is a sacred word. It is sacred because of its origin and for the commands God has given.

The foundation of the first family was love. When love ceases in a family, whether it is on the part of one individual or more, that family becomes lopsided and will ultimately come to ruin. The first family on earth experienced a terrible tragedy because jealousy and envy took the place of love in the heart of one individual. For the same reason hundreds of other homes have been wrecked. "Thou shalt love thy neighbor as thyself" certainly will apply to the members of the same family.

Members of the same family must have a common interest else it is not what God expects it to be. Here is one member who is weak or helpless. Will those who are strong go and take the food from the weak one? No! not if the true spirit of the family is in the strong one. He will make every possible sacrifice for the weak, going into the cold night or suffering pain so that a bit of relief may come to the weak one. Even when all members of the family are equal in all things the highest type of family relationship may be shown for one is willing to take a low seat while another may be exalted.

The true basis of the family is the union of one man and one woman in marriage for life. There seems to be one exception when this union

may be dissolved. One who puts away his wife for this cause and goes and marries another is treading on sinking sand, and be sure your sin will find you out. Better study Mt. 19:9 a long time before the fatal step is taken, "They twain shall be one flesh" is dualism becoming individualism and only death separates man from his own flesh. So nothing but life-monogamy can find place in the language of this charter.



"A beam of comfort
like the moon
through clouds"

COMFORT, born of the certainty that the living have rendered the ultimate tribute of devotion to the beloved dead. Comfort when the dark nights follow the dark days with never-ceasing questioning. Then, like the moon through clouds, comes the consoling assurance that neither earth nor water nor corruption from any external source can invade the protecting sanctuary of the

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THE UNDER-GROUND MAUSOLEUM



Man and woman are equal. The personality of Eve was as complete as was the personality of Adam. She is also rational and accountable for there was physical consequences that fell on her for transgression. Children are to honor father and mother, puts mother as one at the head of family and equal to the father. Unto what is a child born outside of marriage relationship?

There are some grievous foes of the family. One of these is the ease of securing a divorce. For almost no reason at all one may get a divorce, and even trial marriages are being advocated. This is destructive to any commonwealth to say nothing of Christianity. Migration does its part in bringing a family to ruin. The rich man lives in the city during the summer and spends the winter in some comfortable resort hundreds of miles away from old home. Another looks for work and finds that he cannot or is unwilling to move his family. What can be worse for the family? But there is also that unholy relationship of men and women that snatches love from husband or wife and wrecks the family.

As Christian people we are members of one great family. Our interest ought to be in common. But do we hold our integrity? No one can be a high type of child and hold prejudice or malice against any person or institution. During the years 1921 and 1923 the highest type of family relations was manifest among students and faculty of the Baptist Bible Institute in New Orleans. If that family keeps a clean heart, free from prejudice, and free from unchaste lives, holding to one common purpose—that our Saviour's Will shall be done—then she shall be crowned with success. May we all search our own lives and get the beam out of our own eyes, then we can do greater work for our King.

M. S. C. W.

Y. W. A. of M. S. C. W. met November 21 and had the following program:

- Sentence Prayers
- Scripture Reading—Juanita Lowe
- Foreign Missions
 - A. Japan's Plea—Lorena Bounds
 - B. Voice of China—Grace Thompson.
 - C. South America—Gennevie Magee
 - D. United States—Artenise McKay
- Benediction—Annie Rhea Stoddard

Miss Irene Ward, Baptist Student Secretary at M. S. C. W., will speak Thanksgiving morning and the following Sunday in Washington, D. C., December 1-8 she will conduct a Training Course at N. C. C. W. at Greensboro, North Carolina.

There was a joint meeting and banquet of the B. S. U. Councils of M. S. C. W. and A. & M. last week as the Baptist Workshop. The Devotional talks were given by two members of the A. & M. Council. Dr. R. B. Gunter gave a short talk to the two councils.

After the banquet, the boys and girls gathered around the new fire place and held a family altar similar to the one held at Ridgecrest.

In Memoriam

Grady Dorroh

Late in the day of October 27, 1929, the soul of this noble man passed from this life to the Paradise of God. He took sick about two months before his death. He underwent a serious operation at the Houston Hospital and had recovered sufficiently to be removed to the home of his father. All were hopeful of his recovery until he developed Typhoid fever which resulted in his death.

Grady was about the age of thirty, and was reared in one of the finest Christian homes in the land.

He was a graduate of both Clarke Memorial and Mississippi Colleges and had a few years experience in teaching. At the time of his death he was principal of the Slate Springs Consolidated High School, one of the leading schools of Calhoun County. In this capacity he was proving himself highly efficient as an educator. This being his home community, his friends and relatives were delighted to have this capable and exemplary young man in charge of the education of their children.

The writer has known this character all his life. We were schoolmates together both in public school and college, and I say sincerely that I have never known a more splendid Christian character. He was saved early in life and was a willing servant of the Master.

He was unmarried but he leaves to mourn his going a father, Rev. Joel Dorroh, a step-mother, five brothers, two sisters, and the excellent young lady with whom he had planned his life.

The community never witnessed a sadder funeral. The love and esteem of his faculty, students, and friends was expressed by the elaborate floral offerings which literally covered his grave and that of his mother by whose side he was buried.

His friend,

—J. M. Spikes.

In Memoriam

Dr. C. R. Henderson was born in Yazoo County on Sept. 25, 1838, and died on October 9, 1929, in his ninety-second year. He was a member of the Black Jack (Bethel) Baptist Church and an honorary deacon, serving the Lord and his church well. Dr. Henderson received his literary training at Mississippi College, served through the Civil war as surgeon of Co. F, 18th Regiment. At the close of the war he and wife, nee, Miss Hattie Sexton, of Vicksburg, Miss., whom he married on April 3, 1864, settled in the neighborhood of Deasonville, Yazoo County, where he practiced medicine for fifty years. He was a typical country doctor who gave his services and the strength of his life in the up-building of his community morally as well as physically. He was a good man, and just, leaving behind myriads of friends whom he had helped in many ways. No community or church ever had a more faithful servant and truer benefactor. He died in the triumph of the faith.

Two children were born to this union, J. S. Henderson, of Vaughn

and Mrs. C. H. Clark, of Colorado Springs, Colorado, who survive him. His wife preceded him fifteen years ago. May the Lord comfort the bereaved and raise up more like him to bless the world.

His pastor,

—Jesse L. Boyd.

REV. J. G. GILMORE

Was born Jan. 25, 1877, at Good Hope, in Leake County; was converted and joined the Baptist Church in 1900. He was ordained to the ministry in 1904 on Jan. 24. He died Nov. 11, 1929, at the age of 52. He attended Mississippi College as a student about twenty years ago. He leaves a widow and a fine group of children, boys and girls.

He was a man of clean and strong convictions; out-spoken but kindly in proclaiming his faith. He had both physical and moral courage; the capacity to make close friends.

He was pastor in Leake County before coming to college and afterward served churches in Lawrence County and Copiah County. Later he served the church at Osyka and then at Bay St. Louis, where he was making his home at the time of his death.

It was the writer's privilege to assist him in a number of revival meetings in his churches, and he was always diligent, industrious and devoted to the welfare of his people.

He was a splendid specimen of physical manhood and seemed to

WARNING!! To Baptists

All orders for Literature for the First Quarter and for Holiday Gifts should be mailed just as early as possible this month.

IF YOU DO NOT

get your orders in before December 18th, there will be little likelihood of our being able to ship in time to reach you before Christmas.

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have the promise of long life. But suddenly he was cut down, being struck by automobile while alighting from a street car in New Orleans. To his widow and orphaned children we extend our heartfelt sympathy and pray that our Father may comfort and sustain them in their time of need.

Mr. T. J. Phillips, age 67 years. A prominent citizen very popular and his friends called him Uncle Jeff, died at his home in Crandell, Miss. on afternoon of Nov. 25, 1929. Survived by his six children, Emmett and Ed Phillips, Mrs. Cora Harris, Miss Ethel Phillips, Crandell, Miss. Mrs. Frank Harris, Quitman, Miss. Mrs. Tom Wright, Electric Mills, Miss. Mr. Phillips was a faithful worker in Pine Grove Baptist church. Funeral services were held in Pine Grove church Dr. B. C. Land, of Quitman, Miss officiating, 3:00 P. M. Nov. 26th. Interment in cemetery of same church; arrangements in charge of W. J. Patton. The large floral display showed the high esteem in which his relatives and friends thought of him. Pall bearers: Luther Atchley, Lee Dickerson, J. A. McLendon, E. M. Lanthrup, A. D. Hooper, and Denton Flemming. —W. H. Patton.

(Continued from page 10)

Morgan, G. C.—Parables of the Kingdom, Exposition of Matthew 13, \$1.75. (R-2.)

Robertson, A. T.—Commentary on Matthew, 70 cents. (M-1.)

Robertson, A. T.—Epochs in the Life of Jesus, \$1.25. (S-1.)

Robinson, T. H.—Gospel of Matthew, \$3.50. (D-1.)

Savage, G. C.—Time and Place Harmony of the Gospels. \$3.50.

Smith, David—Commentary on Four Gospels, 4 vols., \$7.50. (One volume on Matthew only). (D-1.)

Stalker, Prof. Jas.—The Trial and Death of Jesus Christ, \$1.00. (D-1.)

Taylor, Wm.—The Parables of Our Saviour, \$1.00. (D-1.)

Taylor, Wm.—Miracles of Our Saviour, \$1.00. (D-1.)

Additional Book List

In the December number of SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS will be found a list of books suitable for gifts. The price range is large and the variety of books is ample to make this list a real guide for gift books for young people and adults. All books may be ordered from your State Baptist Book Store.

A man was told by his doctor that if he laughed ten minutes every day before meals his condition would improve. One day in a restaurant

he was carrying out this prescription when a man at the opposite table asked what he was laughing at.

"Why, I'm laughing at my liver," he replied.

"Well, then," said the other, "I guess I'd better start laughing also; I ordered mine half an hour ago." —Tit-Bits.

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- 1214X. French Seal Leather, flexible limp (not overlapping) covers, special lining, gold edges, gold titles \$3.75
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- INDIA PAPER EDITION
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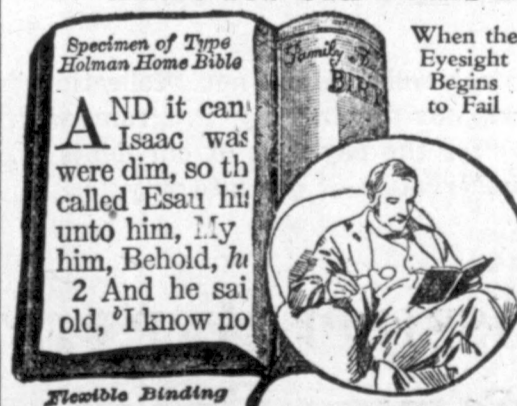
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For Burns, Cuts and Sores
At all drug stores. For free sample write

THE PROGRAM MUST GO ON

The Mississippi Baptist Emergency Campaign Enters its Second Phase This Week

THE MISSISSIPPI Baptist Emergency Program must go on! There can be no faltering now. Victory must and will be ours.

The campaign this week enters its second phase—a phase that is to be completed by December 15.

Rains and bad travelling conditions slowed up the work last week, with the result that scores of chairmen have asked for continuance of the appeal.

As a result, the Second Phase of the Program is now under way.

PASTORS AND Church Chairmen and Church Committeemen, Mississippi Baptists are leaning heavily upon you men who have agreed to get the message to your Church memberships. We are praying that the weather will clear up so the rural churches can work this week. Realizing that it is His cause for which we are working, it is hoped that the town churches will strive for their goals this week regardless of the weather.

Personal solicitation—not “collections” will crown our Emergency Program with victory,—“for the payment of our debts... for the preservation of our integrity.”

MISSISSIPPI BAPTIST EMERGENCY PROGRAM

OUR CREDITORS have been extremely lenient with us.

Now let us show our appreciation for this by entering into this work with renewed vigor.

The Program must go on—it must be made a success. And it must be made a success by Sunday, December 15.

Thus we all must band together for victory. Every Baptist in Mississippi must help—to redeem the pledged word of Mississippi Baptists by December 15.

LATEST NEWS

B. B. Jones, philanthropist, of Berryville, Virginia, who has given Mississippi Baptists more than \$200,000, has telegraphed Lawrence T. Lowrey, who is leading the present effort to raise \$100,000 from more than two hundred thousand Baptists, the following message of interest in the Emergency Program:

“Best wishes for success of your campaign. Greatly interested in its outcome.” (signed) B. B. Jones.

The members of the Baptist churches in Mississippi are ready to give. This is to urge pastors, charmen and committeemen to personally call on them this week.

As Dr. Truett so aptly states “Great deeds become a great people.”

REDEEM THE PLEDGED WORD
OF MISSISSIPPI BAPTISTS
BEFORE DECEMBER FIFTEENTH